

REFORMED CHURCH MESSENGER

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EVANGELISM ~ WORLD PEACE
CHRISTIAN CITIZENSHIP

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"THERE can be no lasting peace built on selfishness and greed, no true citizenship apart from the Golden Rule, no glad tidings for mankind save the evangel of Bethlehem. The old ways lead only to darkness. It is for the youth of the world to clear a pathway to the light, following the footprints of the young man of Galilee."

David Lloyd George.

PHILADELPHIA, OCTOBER 4, 1928

The Moving Picture Menace

By THE REV. CLIFFORD GRAY TWOMBLY, D. D., Rector of St. James' Church, Lancaster, Penna.

II.

Thirty per cent of the movies today are intentionally sensual; their very advertisements show it.

A recent review of the "Loves of Carmen" describes this film as "a deliberate attempt to make a sex orgy of the well-known story, and to lay it on as thick as the police will allow," and when this picture was shown within the last year in Lancaster, it was advertised by the moving picture men in the newspapers in this way: "The devil was bored, and he summoned his henchmen. 'Pour for me,' he said, 'into one mould the heart of a child, the body of a wanton, and the soul of a woman.'" And a further advertisement added: "This photoplay has passed the Pennsylvania Board of Censors," as if to say "How did it ever get through? What an inducement to see it!"

For the advertisement of Clara Bow in "Hula," an animated full-sized figure of the actress was doing the Hula dance in a booth in the theatre entrance,—and every young man who entered knew what the dance meant, and so doubtless did many of the girls who were the young men's partners. "Sharp Shooters," with its oriental brothels, was recommended to the public in these words: "Imagine lovely Lois Moran as the Oriental dancing girl." And the advertisement of "Why Sailors Go Wrong" was the picture of an almost nude girl doing the muscle dance.

"The Night of Love" was advertised as a picture in the scenes of which "the hot blood of the Latins had never pulsed more passionately," and "The Secret Hour's" advertisement was: "Guilty of a Secret Hour of Sacred (sic) Love." "The Tender Hour" sought to draw the crowd by these words: "If you were a beautiful young American girl in Paris, and were tricked into thinking your sweetheart was dead, and were sold in marriage to an old man you loathed, and then the boy you loved came back to claim you, how much would you pay for one 'Tender Hour'?"

The attractions of "The Private Life of Helen of Troy" were called to the public's attention in this way: "Helen of Troy" (the capital letters in bright red, making the word "HOT"). "An A. D. Mamma in a B. C. Town."

As a writer in the "Baltimore Sun" says: "It makes you doubt the sincerity of the moving picture men when they get together and issue statements expressing their high ideals of morality in the movies."

The sex-element is being continually emphasized in the advertisements of the movies, and at least 75 per cent of all the "trailers" as they are called, or parts of films exhibited in advance to advertise what is coming, show something sensual as a stimulus to adolescent curiosity to see more.

Here are a few samples also of how some films have been advertised recently, not to the public, but to the exhibitors: "The Albany Night Boat." "The mystery ship of forbidden romance. Are there respectable people on board? Yes, the captain has a license and a certificate, and some of the passengers are married. A swift comedy of this dizzy age,—taking the search light off the shore, and turning it on the staterooms for the first time."

"Grass Widows." "In these divorcing days you never know exactly who's who. A sparkling comedy, pepped up with just the proper dash of sex."

And "The Private Life of Helen of Troy" (already mentioned), is commended to the exhibitors in the trade papers as follows: "The most important date in his-

tory: Helen's date with Paris." "That's the way with you men: if a strange woman dresses attractively, she's stylish; if it is your wife, she's indecent!" "Marriage is only exchanging the attentions of a dozen men for the inattention of one," etc.

The moving picture men know what they are doing when they lay stress on this sort of an appeal, but they do not seem to care, or admit any moral responsibility for it, if only they can make their profits. But what does it all mean to the youth of America? It is always a fight for young people to keep their thoughts and lives pure and clean. And just where the fight is admittedly the hardest, the moving picture men and their films are making it many times harder, and often almost hopelessly impossible,—for gain!

"Control the forces and influences that play on the emotions of our adolescent youth, and make them clean and true and noble, and you will do much to eliminate half the evils of America." But how are we controlling, or guiding in the right direction, these forces and influences of the moving picture films? Prof. Ross, of the University of Wisconsin, says: "We have a generation of youth sex-excited and self-assertive; and there can be no doubt that the arrival of over-mastering sex desire in the boy's life has been antedated by at least two or three years, thanks to the abnormal and harmful stimulation from the films."

And have we Church people no right to try to do something about this? Does the moving picture business that has so great an effect upon 10,000,000 to 15,000,000 of our young people every day, belong to the moving picture men only? Has not decent Christian society something to say about it, and about the moving picture producers' system of block-booking which compels exhibitors to take what they are given?

A third statement which was made at the beginning of these articles was this: "When a State Board of Censorship has to eliminate scene after scene of indecency, lust and sensuality in the films presented to it for examination every week, and when those films go practically uncensored through 42 out of the 48 States of the Union, some additional realization of the danger of such films to American home standards and ideals may be had." As proof that I am stating only the facts here, let me give simply a few extracts from the records of a State Board of Censorship for a few weeks last year:

April 9-16: Eliminate all scenes of Stansfield entering bride's bed-room, and scenes of prolonged struggle. Eliminate scene of divorced woman sitting on Tyler's lap. Eliminate scene of DeSalvo kissing Sunya on leg. Eliminate scene of Manion kissing exhausted girl in his arms, following struggle in cabin. Eliminate scene of Dimitri being led towards bed by woman, and all scenes of them on the bed. Eliminate [half a dozen more scenes of the same character].

June 18-25: Eliminate scene of girl undressing behind white sheet. Eliminate scene where man attempts to get into bed with girl. Eliminate the whole film of "Tell Me Why" as improper—and so on.

July 2-9: Eliminate scene of Leach kissing Johala on neck and breast. Eliminate close-up front view of Johala while nude. Eliminate scene in office of Miss Bayne, kissing Mr. Sloden, and tickling his ear. Eliminate scene of girl rolling down her stocking and of young man painting "I love you" on her leg.

And so I might go on with the record of the eliminations of all the disgusting stuff (much of it even far worse than what

is cited here) that is let loose upon the country every week where there is no censorship. What we get after censorship, that admittedly is more or less politically controlled in Pennsylvania, New York, Maryland, Ohio and Kansas, is bad enough, but what the States with no regulation of the movies get, is often and continuously unspeakable.

4. "And when leading newspapers all over the country are afraid to print the truth about the pictures because of the large amount of advertising the moving picture men do, and the great financial interests involved, the danger is not lessened!"

I remember speaking to a Church Federation Conference in Philadelphia on the character of the movies then being shown in the city, when four or five reporters of the leading Philadelphia papers sat at a table in front of me; and after the meeting was over one of them came up to me and said: "This is good copy; I have two columns and a half for a front page article tomorrow morning." But not even the subject of the address was given in the account of the meeting in the paper the next morning.

I spoke in New Haven sometime ago on "Certain Moral Dangers to American Life and Standards," and mentioned at length five or six of them. The speech was reported in one of the New Haven papers in full in all of its sections, except that section alone which concerned the moving pictures. That was left out entirely. And I had an interesting correspondence with the associate editor of the paper about it afterwards, in which he told me why (to his great personal regret), it was left out (as I had told him it would be; so I was not surprised). It has happened over and over again in many places, and too often to be misunderstood.

Do you see the movies fairly criticized in the daily newspapers? Never, or very seldom! The newspapers as a rule take and print simply what the moving picture men themselves give them, because they are afraid that if they report the movies fairly (and at times unfavorably), the papers which do not criticize them will get all the movie advertisements and trade. It is a dangerous situation in American life to have a great trust dominating our newspapers in this way, when the newspapers might help us so much to raise the morals of the movies if only they had the courage to make fair criticisms of them, and also to refuse their many sensual advertisements, and accept only decent ones. Our hope here at present lies in the religious press of the country.

The incitement to crime and lawlessness and robbery and gunplay in this 30% of the movies becomes very apparent to any one who makes a special study of them. We have just now been in the midst of a great wave of such "Underworld" pictures.

The late Police Commissioner of New York City, Mr. Enright, made a strong statement on this matter before he left office: "We must get back," he said, "to purity of standards of living. The members of our youthful community who are deficient in moral training, and who lack stability of character, lured by false and vicious dreams of ease and luxury which they see constantly on the screen, are often impelled to take a chance of obtaining wealth by the short cut, crime."

And "judges all over the land," says the "Civic Forum," "are declaring in language no intelligent person can fail to understand, or afford to ignore, that motion pictures are responsible in some large

(Continued on Page 21)

Published every Thursday at
The Schaff Building, Fif-
teenth and Race Streets,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

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ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

IT CAN BE DONE

In the *New York Times* we noted the other day an address which sounded a note greatly needed in Church and State. It was a vigorous and heart-felt protest against the "defeatist" spirit, which has done much incalculable harm to good causes. The following quotation will indicate the tone of this address: "The stationery stores of the country sell postcards with the legend, 'IT CAN'T BE DONE,' excepting that the letter T in 'CAN'T' has been crossed with a red line. Although the card is a flippant one, it truly reflects the state of mind of the American people. The thought that there is anything they, through their Government, cannot do, is obnoxious. Because of that state of mind America has produced inventions, the full significance of which has not even been approximated. Through sheer will power and the unwillingness to admit defeat, the unwillingness to admit that 'It can't be done,' America and the world in general have been made a better place to live.

"An example is the development of the automobile industry. We are now faced with the astonishing spectacle, however, of some of the leaders in American industry trying to make the American people believe that 'it can be done' only when we are concerned with the material things of life—but that when it comes to a question of good government, a question of decent living, a question of obeying the law, a question of abolishing the bootlegger and the speakeasy—in other words, that when it comes to a question of making the law of the land paramount to the vice element of the community, 'it can't be done.'

"There are, of course, many who do not believe that the Prohibition law is a good one. There are those who sincerely believe that the Eighteenth Amendment should be repealed. It may be conceded that they are now in the minority, just as the prohibitionists were once in the minority. The right to diverse views on this subject is undoubted. Such divergence of views is not only proper but is wholesome, since it focuses the attention of the nation on the different aspects of the question. But when any considerable number of the American people, and especially when some outstanding leaders, press upon the public the thought, the state of mind, that they, the American people, are incapable of enforcing the Prohibition law, or any law, then such leaders are inflicting upon the American people a wound and a hurt beyond the power of such leaders to calculate. So far we have rapidly grown

in power, in wealth, in culture and spirituality. Whenever we get to the point that we really believe of any national job, nobly and honestly undertaken, that 'it can't be done,' we will have reached the apex of America's achievement."

What is said here with reference to the problems of the State is equally true with reference to our spiritual undertakings. No outside foes of the Church of God can possibly do as much harm as those within the Church who are constantly pouring cold water upon plans and projects, magnifying the lions of difficulty in the way, minimizing the resources at our command, and infecting the weak-kneed with paralyzing doubt concerning the ultimate triumph of our spiritual undertakings. The great work of the world has always been accomplished by those who believed that it could be done, even when it seemed to be most utterly impossible. *God does not mock His children by commanding them to do things which can't be done.*

It is one of the supreme endowments of youth to follow the lure of the seemingly impossible. Young people are often charged with a failure to count the cost, and efforts are made by those who have been "disillusioned by the disappointments of life" to puncture the bubbling enthusiasms which characterize the great majority of our young folks. It would be far better for older folks to pray for grace to follow Christ with undimmed vision and unfaltering faith, never doubting that right will triumph. Only those who give up the fight are doomed to failure.

* * *

PROFITING BY CRITICISM

In what was referred to as his "inaugural address" as the resident Methodist Bishop in the New York area, Bishop Francis J. McConnell sounded a most timely and wholesome note when he said: "I think we should not be disturbed by the present wide-spread criticism of the Church. That is a good sign. And I do not look for any let-up in this criticism. I enjoy the criticism of the Methodist Church that is going on at this time—and of the Bishops of the Methodist Church. Christianity is under fire as it has never been before."

The Bishop believes that the very number of these fault-finders, and the vehemence of their denunciations, constitute a pretty good indication that the Church is *doing things* today, and that religion is the liveliest kind of an issue in human affairs. Opponents as a rule would not bother to write or fight against a defunct institution. *The more militant for righteousness and truth a Christian or*

a Church becomes, the more certain they are to have powerful enemies and outspoken critics.

In a moral crisis such as is upon us, for example, in the assault upon Prohibition, the man without convictions or who conceals his convictions is likely to escape severe castigation. There may be those who suspect him to be lacking in courage or who charge that he is easily intimidated; but such suspicions cannot be proved, and it is always possible for him to hide under the alibi that religion has no business to say anything about questions that have become party issues. This means, for instance, that if a candidate for office would advocate "companionate marriage," the whole question of obedience to the Seventh Commandment would be "thrown into politics," and therefore, our cautious friend would henceforth be debarred from opening his mouth on so dangerous a topic.

On the other hand, the man who believes it would be treasonable to hold his peace in the face of a grave danger to the nation, and who proclaims boldly what his conscience impels him to say, runs the inevitable risk of being maligned, perhaps of being crucified. Much criticism may properly be regarded as vastly creditable to those against whom it is directed.

But how shall we act in these days when the practice of sneering at religion and making all sorts of charges against the Church and ministers of the Gospel is so common? "What I plead for," answers Bishop McConnell, "is that we keep our heads in the present crisis and get all possible good out of it—and go on about our business. Our duty is to steer clear of an 'inferiority complex' attitude. The trouble is that sometimes we get to believe what people say about us, even when it is not true. We know that the Church is alive. We are here for a long campaign. Don't be disturbed too much by criticism."

This is sound counsel. The campaign is truly a long one—it will be going on long after the critics and those criticized are dead. Meantime let us be humble enough to learn even from those who most oppose or handicap us. Whether criticisms are friendly or unfriendly, the right sore of person can profit by them. Sometimes our adversaries unintentionally help us—revealing both our strength and our weakness, "stabbing us wide awake," or stirring our fighting blood to a quenchless loyalty. If we learn how to keep our tempers, if we look up for grace and strength, if we lean hard upon the everlasting arms, opposition will only prove to be a spur to our best efforts.

* * *

YOUTH AND "CONVENTIONALIZED CHRISTIANITY"

Returning after three months in Europe, Dr. Harry Emerson Fosdick was asked to give his opinion of the younger generation. He is quoted by the *New York Times* as replying: "I am enthusiastic about them; and while I don't think they are going to return to conventionalized Christianity, I do think that under the right leadership they will develop a type of spiritual life that will put conventionalized Christianity to shame as a moral force." This optimistic opinion may be justified, and all the institutions and activities of our holy religion may have to be reconstructed and revolutionized to meet the views of a rebellious and gainsaying—or shall we say a progressive and superior—generation; but so far as contemporary duty is concerned, it would be very helpful if Dr. Fosdick or someone who believes as he does were to tell us just what sort of leadership is required to develop "a type of spiritual life" which is to transcend "conventionalized Christianity?" We confess the prospect leaves us in some confusion. As long as the younger generation does not know exactly what it wants, and the conventionalized Church is apparently failing to provide what the aforesaid younger generation wants, what are we to do except to keep on giving them what we believe they need? We may at least safely take it for granted that this generation is like preceding generations in one respect—it is composed of needy sinners, desperately in need of the same old Gospel of salvation, whether it is conscious of that need or not.

THE APPOINTIVE SYSTEM

As every denomination has customs or laws which may be the object of criticism by those of a different denomination, it savors of impertinence to discuss the custom of appointing pastors to their charges by a Bishop. There are many things to be said in favor of this custom, and many things which are not in its favor.

Regardless, however, of the merits of the arguments of the proponents or opponents of this system, is it not possible that the changing conditions and demands of the religious world of America today are making the system injurious to the welfare of the Kingdom of God as a whole. Many fine customs have been forced to be discontinued because they no longer served the purposes for which they were originally intended.

Undoubtedly one of the chief objectives of the appointive system, that of making a congregation so self-sustaining and so self-regulating, that the time of service of a pastor was of minor importance, was a good thing in its day for those using this system.

But conditions, as we all know, have changed most decidedly. The chief and most important change bearing on the appointive system is that today the minister is not only trained to preach, but that he is also becoming more and more highly trained in specialized service, of which religious education is a most important part. In the appointive Churches there are few, if any, laymen trained to carry on this and other specialized work. *It does today most often make a decided difference in the life and work of a congregation when ministers are changed by a Bishop, or by the time limit.* One who is not subject to appointment or time limit, has for years noted a few of the evil effects of moving pastors just as they are becoming valuable men in the community they are serving. *In some instances such unnecessary removal has wrought so great injury to the community they served and to their congregations that such removal could be termed almost a crime.*

At this writing a pastor who has done incalculable good in community work, and is needed where he is, looks with apprehension to the next meeting of his Conference. If he is moved—when he should not be, and that happens frequently—no other man can fill his place. It would take a new man too long to learn the situation, and by the time he did he probably would be moved and all the forces of evil would rejoice, and those benefitted by his good works and fine community co-operation would suffer a severe loss.

Again, the community work and influence of the congregations suffer a loss when such community serving pastors are displaced by men who are individualistic and denominationalistic. The writer has seen large congregations (and small ones also), changed in one year from an active community co-operating Church to a narrow congregational and denominational life. The Church ceased to be a *community asset* and became a *community liability*.

Today there are so many phases of civic, social service, and religious education work that require the *continued, trained and experienced work of pastors*, that when they are summarily removed, thus retarding the work of the community, the community has a *just right* to question the value of that denomination to their community.

The need today of retaining pastors who are doing efficient work in their Church and community is of the utmost importance to the advancement of the Kingdom of God. There must be a fallacy in a belief that the appointive system is of greater importance than the advancement of the Kingdom of God.

Recently a man in a large city who had some influence in the appointing of men to positions of responsibility in community work, said, when a Methodist pastor was suggested, "I would like to appoint him, but how long will he be in this city? Candidly, I have seen so many things hampered in the midst of progress by the unwarranted removal of Methodist and Evangelical pastors who were doing good work, that I feel resentful towards the heads of these denominations, and feel that it is foolish to appoint men from these denominations to head an important work

and know that their sojourn here is regulated by a time limit or a Bishop's desires."

This brings us to the heart of the custom. In view of the modern demands made upon pastors and the larger view of community and world service, can the appointive system be justified as serving best, not the denomination, but the cause of the Kingdom? The writer is convinced it cannot. In process of time the appointive system will go, not because of the will or wish of men, but because of the changing conditions in life, society and religious objectives which will make it impossible for appointive denominations to do their best work for God and a community by continuing the system.

The Bishop's work will not be to give pastors new jobs, but to *keep them on the job*, where they are doing good work, until the judgment day if necessary.

This article is not written in the spirit of criticism, but from the profound conviction, born of experience, that the appointive system is out of harmony with modern progress and religious ideals, and is not conducive to the best work of the appointive denominations for the Kingdom of God.

—NOW AND THEN.

* * *

"IF"

After reading the United States Church census, *The Minneapolis Journal* remarks: "If the people were as religious as the statistics show them to be, the country would be doing quite well." Yes, that's a big word, that "if." Ever and anon we need to ask ourselves how much would remain of some of our congregations if something like Gideon's method of reducing an inchoate and inefficient mob to a reliable and efficient army were put into use. How many, alas, seem to be in our Churches with their names only, and not with their heads and hearts.

Here is a devoted pastor who cries with deep emotion: "I have only one man on my Consistory who is really enough interested in the work of the Kingdom and the future of the Reformed Church to read a Church paper. I induced a number of others to subscribe but they didn't read it and dropped off the honor roll after the first year. I have almost given up hope of inducing any of them to set the example of having Christian literature in their homes and then using it." Such pathetic illustrations, which might readily be multiplied, help to explain many things—why, for example, so many pastors are fighting desperately against odds in trying to maintain a semblance of spiritual activity in the congregation, when they have scarcely any help in the matter of personal work, no genuine solicitude for souls, scarcely a Church officer in the Sunday School and but a small proportion of the Sunday School in the Church worship, and the old-fashioned prayer service long since abandoned because even the faithful "baker's dozen" are no longer willing to give up a week-day evening for a religious meeting. *It would be interesting to have a list of the abandoned prayer meetings in our Churches and the broken down family altars in the homes of our people.* This list would doubtless tell a significant, and often a tragic, tale of growing worldliness, of families whose names were once among those in highest honor among the Churches for their consecration and good works, but which have now apparently turned their backs on the cause of Jesus Christ and can no longer be found in the House of God. Surely among the major casualties of our time we must count those who inherited a noble Christian ancestry, but are themselves starting a pagan posterity.

The other day one of the "funny papers" represented a father chiding his son for the shortcomings of the younger generation. In these older days, he claimed, youth was generally respectful of age, modest, teachable and subject to discipline; but today youth "expresses itself" in orgies of unrestrained pleasure, unconventionality, and disrespect for authority. What's the reason—that's what this father wanted to know. The explanation of the representative of the younger generation was characteristically flippant—we wonder whether it was also true.

"Perhaps, dad," he replied; "perhaps when you folks were young, you had a *better lot of parents*."

Over 350,000 communicants are listed in the Reformed Church. *How many of them are on the job as followers of Christ?* Are our people as religious as the statistics show them to be? We do not want a pessimistic answer, but an answer that is true.

* * *

PRAYING TO A GOD OF LOVE

"Keep the selfishness out of your prayers." This is wise counsel, and always timely. Bishop Shaylor, of Nebraska, says: "Most of our prayer is merely self-seeking—begging for health, good looks and riches, with a little thanksgiving thrown in for spice." Who will not admit that this is far too frequently true? The right sort of prayer should include *adoration, confession, thanksgiving and supplication*. Many, alas, have time only for the last of these. And in the multiplicity of requests, how many are for yourself rather than for others?

Remember, the God to Whom a Christian prays is a God of Love. When you are praying—and not simply "saying prayers"—you are talking to Him. The very presence of selfishness in your prayer is evidence, therefore, that you do not realize to Whom you are praying. What a terrible thing it is, when rightly considered, to ask your Heavenly Father to nurture your own selfish whims and desires, to gratify spites and hatreds, to fan the fires of greed or malice or unforgiveness. Such things have no place in your fellowship with a God Whose name is Love.

* * *

The Parables of Sated the Sage

THE PARABLE OF THE MEDITATIVE EGG

I have a friend who is much given to Meditation, and that is a rare quality; but he doth Meditate so much that he hath little time to do otherwise, whereas I have had to do my Meditation while I hustled. And he thus spake unto me, inquiring, Dost thou think that Life is worth Living?

And I said, There was an Egg that inquired of itself, saying, Am I worth the hatching, and if so, shall I choose to be an Owl or an Eagle?

And he said, I see no point to that story. For an Egg hath no power of meditation, neither hath it choice whether it shall be an Hen or an Hawk.

And I said, Presumably the Egg I am telling about did its Meditating after it had been hatched.

And he said, What then was the use of Meditating?

And I said, That is the question that had occurred to me. For after the Egg had been hatched and was an Hen, it was up to the Egg to Scratch and to do only so much of Meditation as was compatible with the Scratching. For it is too late to be envious of the Eagle that flyeth high above the Scratchable Earth.

And he said, I do not see what that hath to do with the matter.

And I said, I have been born, and here I am. I was not consulted about the world into which I was to be born, and I am not responsible for it. If ever there had been a time for me to inquire, Is life worth living, it was before I began to live. But being now alive, I am busy living.

And he said, So are the beasts that perish.

And I said, Precisely so. And if I can use what little sense the Great and Wise Lord God hath given me as well as they use what they have, I shall do well.

And he said, Should one not think?

And I said, Yea, if thinking doth get him anywhere. But no man by taking thought can go back and decide whether to be born, and if so into what world. I believe that Life is Worth Living, and that the best use to which it can be put is to Live.

OUR YOUNG FOLKS AND THE CHURCH

I AM YOUTH

By Percy Hayward, Director of Young People's Work, International Council of Religious Education

I stand in the grain fields of the world, holding to my task, watching trains rush past and ships go out beyond the sky—AND DOWN.

I am calloused by the noise and limitations of great cities—AND WONDER.

In the factories of the world I create an endless stream of things—AND THERE-BY KILL THE CHOICEST CAPACITIES OF MY SOUL.

I conquer the earth. I sail beneath the seas. I master the air. AND STILL I AM NOT SATISFIED.

The war cannons feed on me—AND THEY ALWAYS FIND ME READY.

The hatreds of men survive from age to age through me—AND I WOULD AS READILY TRANSMIT LOVE AND GOOD WILL.

I am Crime—FOR THE ACTS ARE PERFORMED OR DREAMED BY ME.

I am Art—FOR MANY OF ITS GREATEST Achievements ARE MINE.

I am Literature—FOR MY PEN HAS CREATED IT.

I am Lust—WHEN LIFE CREATES ME.

I am Love—WHEN THE WORLD BRINGS FORTH MY BEST SELF.

My eager feet march to the Churches and through the Sunday Schools of the world. I press through these portals in larger numbers than in any other places where men seek best good—

AND GO WITH QUESTIONS IN MY RESPONSIVE HEART.

I am ready for the Church to challenge brotherhood, and with all the other dreams that have made it the instrument of God—IF IT WILL.

I am setting forth now on the vast Quests that are to claim my life forever, and I am eager for the Church to weave the red thread of Christ's purpose into the fabric of my questioning impulse—IF IT BE READY.

I am on tip-toe for a Vision, a Purpose, a Quest—THAT SHALL BELONG TO GOD.

I am ready to share in building a Christian world—IF YOU, WHO ARE OLDER THAN I IN THE ADVENTURE OF CHRIST WILL BUT GO WITH ME.

I AM YOUTH.

—Courtesy "The International Journal of Religious Education."

THE PURPOSE OF THE CRUSADE

By Otto Nail and Catherine Miller Balm

No one who has caught the spirit of the Epworth League at a rally, institute, or Sunday evening devotional meeting needs to be told that the Epworth League is a great organization. And the same can be said for the Baptist Young People's Union, the Luther League, the Young Friends, the International Society of Christian Endeavor, and the other Church organizations of youth. Individually, these groups have made great achievements. But, great as is each of these groups, not one of them is able to solve, without the help of the others, the problems that are faced by the Christian young people of our day.

The young people of twenty denominations, therefore, have joined forces in a great crusade with Christ, a crusade that was launched in the glory of Easter Sunday morning. Ten million young Christians will have a part in this crusade,

which is a direct outgrowth of the youth conferences and conventions of the past few years. Forward-looking youth has tried to see the implications of taking Jesus Christ seriously, to discover what resources He has for life in our world today, to find new ways of making Him known everywhere. And the results of their discussions in conferences and conventions have found expression in the three objectives of this crusade with Christ.

This crusade is, first of all, a crusade for world evangelism. Thanks to another generation of heroic youth, there are few lands where the gospel of Jesus has not gone with saving power. Yet youth today sees many areas of life in which He is not known and followed. Christian youth in India faces the tradition of caste. In Africa the future of Christianity seems to be bound up with the race problem. The Christian youth of Europe are working to banish nationalistic hatreds, while Christian youth in China are laying the foundations for democracy in a sane nationalism. To Christian youth in American materialism looms large as the besetting sin of a prosperous people.

MOTHER LOVE

For me her roses faded,
Her step became less light,
And over fevered baby brows
She watched through many a night.

Ah, never did she weary,
But counted it for joy;
True mother-love, that gift from God,
Pure gold—without alloy.

That love to which all other loves
Seem but a feeble ray—
It soothes our troubled pillow now,
Just as in childhood's day.

—Bertha Vander Slice,
in "Religious Telescope."

In the face of such tasks, world evangelism becomes a joint responsibility. It becomes a sharing of experience with Jesus and his way of life, a sharing in which the youth of Asia, Africa and Europe have much to give as well as much to get. As Mildred Welch, a young missionary, told the Student Volunteers at Detroit, "You think you are going to make Christ known. That is good. Let me tell you that you will find they will make Him known to you also. You go to take Him, and you find Him there."

This sharing of Christian experience will continue to take young Americans as missionaries to other lands. With great tolerance and humility, they will go as doctors and teachers and preachers, as advisers to the growing native Churches. But this crusade for world evangelism will bring some Indians, Chinese and Africans to America, in conferences and conventions and in the intimate fellowship that is so much more meaningful, they will share their Christian experiences with us. Out of these contacts we shall catch new visions of Christ's mission to the whole world. "One flaming soul will set another on fire." And together we shall work to make Him known everywhere.

The second objective of this crusade is one that is very near to the hearts of youth these days. The world congress of youth for peace, to be held in Holland next

August, is but the culmination of a movement that has been growing since the youth of Europe, not two months after the armistice, began an effort to bring the youth of the warring nations together in reconciliation. Youth conferences and conventions without number have studied the problems of peace. In India and the Far East there has been developed a peace movement that is surpassed only by the movement among the youth of war-wasted Europe.

Youth everywhere is naturally drawn to the heroic. This heroism has usually found its highest expression in unselfish devotion to country. Now a large and growing company of youth has come to feel that the highest service young patriots can render their country is, with every resource they have, to put their nation in the forefront of the movement for world organization and the complete abandonment of war as a method. Here is heroism of the best type, requiring, to use Allan Hunter's language, "the audacity of good will rather than the recklessness of hate, the almightiness of faith rather than the bragadocio of the bully, the force of honest intercommunication rather than the fury of one-sided propaganda, the orderly process of law rather than the chaos of collective homicide."

The most difficult part of this task is the development of a sense of security in peaceful methods of settling differences between nations. Disarmament can never come without this sense of security, and a feeling of security must grow out of the will toward peace. All this means a belief in men, the kind of trust that Jesus had when He flung all of the vision and valor of His life into the venture of trusting men as brothers, who had the power of becoming sons of God. A growing group of young people in many countries is willing to make this venture, confident that if men of different nations learn to trust each other, the machinery for settling disputes can be devised and armaments can be abandoned.

Finally, this crusade with Christ is a crusade for liberty with law. This objective is larger, far larger than the Prohibition problem, although that is a part of it. This objective strikes at the very roots of a false philosophy (popular among some groups of youth) that confuses liberty with license. It brings Christian youth face to face with the necessity of re-thinking citizenship ideals in terms of loyalty to Jesus Christ. In His way of life alone can men find freedom.

A growing and influential minority of youth is ready to apply the spirit and principles of Jesus to our social life. Another generation of young prophets gave us the social awakening. Thanks to that heritage, Christian youth today thinks of citizenship in terms of Christianizing the whole social order. This involves the evangelization of industry, the redemption of politics, the recognition of race equality, the Christianization of all the areas of our corporate life in which pagan principles and practices now obtain. Christian youth thinks of Christianity as a program to be built into a social order which shall become the Kingdom of God on earth.

One need go no further than devotional meetings and study classes to find evidences of this interest. Some young people from the great groups that are uniting in this crusade have spent months as industrial workers, seeking to learn factory and mine conditions from the inside. Others

have studied our political life, organized campaigns to get out the vote, and, by their united effort, saved the day more than once when a reform issue hung in the balance. In many ways they have fostered good will and better understanding between races and between native born and new Americans. And all that is but a beginning on the third objective in this crusade with Christ.

Here, then, are three great purposes—**world evangelism, world peace, and liberty with law.** They are parts of a great crusade with Christ. This is not a crusade for Christ, but a crusade with Christ, for all of the work of the crusade is to be undertaken in close comradeship with Him. Such a crusade will not end soon. Youth will carry its inspiration down through the years. And it may mean a new awakening to spiritual values throughout the world.

(Permission of "The Epworth Herald.")

Our Program for the Crusade

How can we begin to take part in the Crusade?

One of the failings of the crusades of the Middle Ages was the fact that the crusaders were willing to die to rescue the tomb of the Saviour from the infidels, but not much concerned about what might be happening at home in the meantime. It did not occur to them that the Spirit of Jesus should be living in their homes and neighborhoods. So in the castles of the crusaders there were, often, illness and loneliness and sin and in the neighborhood surrounding the castles there were disease and poverty and oppression and crime.

The new Crusade is different!

Not to rescue a tomb, but to work with a **living Jesus** for great purposes. To reach out for good to the very ends of the earth and to remember at the same time that the success of the Crusade will depend upon the quality of the crusaders. So we shall be concerned in our program for this year, in the personal development of the crusader, in his relationships to home and community as well as his part in the more far-reaching objectives of the Crusade.

In our program we shall not attempt to dictate what each local group of young people is to do. We shall, rather, give them the challenge of the Crusade idea, suggest to them an outline of the possible development of that idea throughout the year and give in the Guide Book each month suggestions for discussion, worship, recreation and service.

Just as we write this article copy for the November issue of The Guide Book comes to our desk. What fine copy it is! We could make a most enthusiastic speech about the treatment of the topics for discussion by Miss Greta Hinkle, and there is a dramatic article "Modern Crusaders" by Doctor A. V. Casselman, just the thing for those who want to weave up-to-the-minute missionary news into their young people's program. In later months the discussion material will be provided by a number of well-known authorities on young people's work. The writers will be Rev. Nevin C. Harner, Dr. A. V. Casselman, Rev. Edgar V. Loucks, Dr. Walter W. Van Kirk and Rev. Fred D. Wentzel, and we ourselves will give the best suggestions we have.

The idea of the program is unusually fine and into its development have gone the best methods gleaned in years of experience.

"Youth's Crusade With Christ" can be a success in every local Church. We earnestly urge every pastor and leader of young people's work to study it thoroughly.

A CORRELATED PROGRAM FOR YOUNG PEOPLE THROUGH THE CHURCH SCHOOL

By Rev. Charles D. Rockel

How It Came About

The young people were rapidly disappearing. In fact they had already gone. Year after year a class moved from the "beginners" department to the junior department and year after year a class moved from the junior department to the "main school." Just as regularly each year there was an exodus of young people from the "main school," but they simply disappeared. The old uniform international lessons were used and by the time they reached the young people's stage they were tired and ignorant of religion or Christianity. Out of sheer revolt against the dead

situation. This was clear to all and the pastor must really lead. If he failed the entire program failed. There was no time for speculation or to draw up a paper organization. Pastor and willing leaders in conference with the few remaining young people aimed only at meeting the need. The program grew out of that need.

It was felt that many things to which young people had been challenged in the past were not worthwhile. A great deal of so-called Church work was really not Kingdom work, whatever it might be for the Church. The young people were to feel they had a share in real Kingdom work. A modest program sincerely undertaken seemed better, to all, than a pretentious program undertaken with nothing more than the enthusiasm of the moment to recommend it.

After studying the conditions it was concluded to be unwise to erect a new organization because it was felt that the organization of the Church School had not been used to its fullest possibilities. It was thought to be folly to divide the loyalty of the young people, already strained, between two organizations, which in the very nature of the case would have to compete in the minds of the young people. The Church School was to be sponsor for all the young people's activity and a unified program was planned from the very beginning. Leaders were to be trained, instruction imparted, activities planned and carried out, but all were to be unified and one was to grow out of the other as fast as the needs of the young people were made apparent.

The first step was the organization of a young people's department from the ages 18 to 25. This was done to meet the most pressing need at the time, but what the form of organization was to be was not so easily solved. The small number of young people inclined us to plan an organization that would identify department and class. Besides, able teachers were scarce, room was lacking and young people leadership was undeveloped. It was not an encouraging undertaking. The question of having young men and women in the same class was raised and it was pointed out that it was not considered wise to mix the classes. We knew of no school where the classes were mixed, much less did we know of a school where the whole department of young people was taught by one teacher. After a careful study it was concluded to organize a department of one class made up of the young men and women of the Church and the Church School. The ablest teacher, the pastor's wife, was selected to teach and a balcony was enclosed for the new department and class. After the worship service on the first Sunday the teacher and seven young people retired to this balcony room for the study of the lesson. The young people were to furnish the subject for the lesson and problems of young people became the lessons for several months. After a time it was felt that more formal instruction was necessary and the young people selected a course of study.

After a short time a monthly meeting was planned. This opens with a short worship period, includes a business session, a question period and a social time. The young men and women serve on the different committees and arrange these meetings, conducting them in a most satisfactory manner.

The question period arose out of a need. The young people, it was discovered, had many questions to ask concerning life service, intellectual problems, and religious struggles, and it seemed there was no way of asking any one qualified to answer them. They could not come to the minister in any closer way than at these monthly meetings, so it was suggested by the young people that a period might be set aside at every meeting when these young people might

RIGHTEOUS WRATH

By Henry Van Dyke

There are many kinds of hate, as
many kinds of fire;
And some are fierce and fatal with
murderous desire;
And some are mean and craven, re-
vengeful, selfish, low,
They hurt the man that holds them
more than they hurt his foe.

And yet there is a hatred that puri-
fies the heart,
The anger of the better against the
baser part,
Against the false and wicked,
against the tyrant's sword,
Against the enemies of Love, and all
that hate the Lord.

O cleansing indignation, O flame of
righteous wrath,
Give me a soul to see thee and fol-
low in thy path!
Save me from selfish virtue, arm me
for fearless fight,
And give me strength to carry on, a
soldier of the Right!

monotony they left and it took a long time to discover the fact that it was revolt against a worthless system and not the malice and forethought of original sin that drove these young people away. The Church and the Church School had been absorbed by the adults and they simply did not live in the age of youth and adventure. As long as things moved on as they had gone for fifty years no questions were asked and no effort put forth to hold the young people. An old generation ran the Church School to suit themselves and an older generation controlled the Church. There was no room anywhere for youth. Too young to mingle with adults, and too old to be juniors the young people just melted away and were not.

A few straggling classes remained, led like a retreating army, by a few faithful but discouraged teachers who frequently marshalled one and seldom more than three pupils each Sunday. The teaching under such conditions was very mediocre and the spirit of the school sank to low ebb. The school was milling around in circles and getting nowhere. Something had to be done, for already a whole generation of youth had completely disappeared from all activity and presence in the Church.

The Organization

The fragments were gathered together, a meeting called, the problem faced, and courage applied. Paper standards and mechanical programs were not for this situation. Whatever program was to be adopted must grow out of the needs of the

ask their pastor in an informal way about the things that were perplexing them. The pastor was asked to answer these questions honestly and fearlessly which he endeavored to do. The result has been most unexpected. The question period has never been dull and is the most eagerly awaited part of the monthly program. The young people have frequently been willing to forego the social part of the evening for the question period. There is no way in which the pastor can come close to his young people or help them more vitally than through such a question period. Thus the program grew and is still growing.

The Fruits

After a few months of such training the young people planned and carried out a most successful Sunday evening service. As a rule, in a down-town Church the evening congregation is small, but the young people can make it swell to healthy proportions. The second Sunday evening of each month they had charge of the evening service under the supervision of the pastor. They always presented a well wrought out theme on these occasions and asked the pastor to preach on some topic of interest to young people, they assigning the topic they wanted discussed. Later they began to conduct the worship service of the Church School one Sunday morning each month, alternating with the intermediates. In the three years the department has grown from 7 to 45 members, sending more than 40 young people to schools of higher education, and keeping in touch with each one while away from home. Different members write letters to those who are away and thus a vital interest in them is maintained. This work is in charge of a committee consisting of men and women. The class was later taught as a mixed class by a young attorney who had succeeded the pastor's wife as a teacher. At present they are members of the Sunday discussion class of the Church School.

They have studied such books as "The Life and Teachings of Jesus," by Charles F. Kent, "The Meaning of Prayer," by Harry E. Fosdick, the selection having been made by the young people themselves as well as the study of their own problems. The project and discussion methods of teaching are used and every effort is made to lead the young people to plan their activity programs under careful guidance. Great care is taken so that adult opinions are not forced upon the young people, but every activity is under kindly and interested adult supervision.

These young people sent six delegates to summer training camps, furnish substitute teachers for the Church School, superintendents for the Church School, teachers when needed, give parties to children of foreign birth, provide for needy families in the congregation, and support every Church work. Practically every teacher of the Church School has been trained in this department in the last three years. The assistant superintendent of the Church School was trained in this department and developed from a timid shrinking young man into an able leader. A number of the young men on the official board of the Church have been trained in this department and are rendering able service. Under this unified program the young people of Christ Reformed Church, of Altoona, Pa., have given a splendid account of their stewardship. Every phase of training is given through the Church School and there is not another organization for the young people in the entire Church. The results have demonstrated the wisdom of correlating the program of the Church and to unify instruction, leadership training and all activities under the sponsorship of the Church School.

The Intermediates

It was not long until the problem of the Intermediates confronted us. The boys

and girls, 13 to 18, needed training and a unified program. Three classes were organized which have since grown to 5, due to two promotions from the junior department. While separate classes are maintained in the intermediate department they do not function as classes, but as a department. The classes are used only for formal instruction. Monthly meetings at which all the boys and girls of the department meet in a worship service, a business session, a question period and a social time are the instruments through which these young people find expression. They join the young people in conducting Church School worship services, send delegates to summer training camps, usher in the Church, and administer a social program of community service.

The Scribner course is used as the basis for their formal instructions, but other materials are introduced. The entire school is built upon a flexible program of instruction adequate to the needs of the pupil. Adult supervision is given in the form of counselors, but adult opinions are not imposed. Direction, not dictation, is the principle of dealing with the young people. The young people know they are co-operating and even their hikes and socials are supervised by themselves. The committee that deals with infractions of proper conduct has never had a meeting for the reason that young people will do what is right if they are not spied upon, but are permitted to give expression, unhindered, to normal and healthy desires. Wise the leader of young people who on occasion can follow as well as lead.

The young people co-operate in planning the program for the annual Church School picnic and the intermediates contend for a cup with the young people in the picnic contests. They can conduct a Church service with dignity and reverence and have revealed many strong traits of leadership, the presence of which was never suspected until the young people had an opportunity to develop their best talents under the guidance of wise leadership and the inspiration of a correlated program. As a result of this unified and correlated program in leadership training, instruction and activities, new vitality has come into the entire Church. Capable leaders are being trained, habits formed that are a credit to the youth and the Church and character is molded in the Christian pattern. The whole experiment has been an infinite blessing to all concerned. What one Church has done others can do, if they will but begin with the materials and problems at hand and step by step develop the program as the needs unfold.

LOCAL CHURCH YOUNG PEOPLE AT WORK

By J. Frantz

Activities for the young people of St. Luke's Reformed Church, Lancaster, Pa., Rev. John F. Frantz, pastor, are carried on under the auspices of an organization known as the Young People's Guild. This organization meets at the Church or at the homes of individual members each month. On the average of every two months a special feature is carried out. This special feature may be a social gathering or it may be a special service in the Church. Practically all of these special occasions are arranged by a program committee consisting of Miss Elizabeth Hammond and John B. Frantz.

The successful presentation of an Easter pageant, a Watch Night service, a reception to new members received in the Church during the past year, a chicken corn soup supper, a chicken and waffle supper and a corn roast were features of the activities carried on by the young people during the past year.

"The Dawning," an Easter pageant by Lyman L. Bayard, presented April 20, 21, 22 and 29, was the most elaborate and instructive religious pageant ever attempted by members of the Church. Forty-three persons reproduced historical episodes relating to the feelings and thought experiences of the Christians of the first century, who were called to witness to the world concerning the life, death, and resurrection of Jesus. Special music, beautiful gowns and costumes, a typical Jerusalem wall and the splendid way in which each character took his part, caused the audiences which taxed the capacity of the Church auditorium to be deeply moved as they witnessed the first three presentations. So many favorable requests were received to have the pageant repeated a fourth time that those in charge decided to present the pageant a fourth time in the Knights of Malta Temple, at which time another capacity audience greeted the cast. About one thousand people witnessed the four presentations of the pageant and contributed a neat sum in the form of a silver offering. Members of the cast and committees to the number of fifty-one were guests of the Young People's Guild at its May meeting.

The first Watch Night service ever held at St. Luke's Church was held last December 31, under the auspices of the Guild, the program being arranged by the program committee. A program of vocal and instrumental music, readings and recitations was rendered by members of the



"The Dawning"

various organizations of the Church at the first service held at 9 o'clock. In addition to the program a representative of each of the twelve organizations of the Church extended greetings and told of the work of his particular organization. Immediately after this service a social hour was enjoyed at the home of Mrs. Clara Daily, with the members of the Young People's Guild serving refreshments. At 11 o'clock the people gathered in the Church auditorium and held an impressive service. The pastor delivered an appropriate address on "What We Learn From the Old Year." Following the address a unique candle service was held. Twelve candles were arranged around the altar, each representing a month of the new year, an organization of the Church and also one of its cardinal virtues. The minister spoke of what each month signified in the activities of the Church and the virtue embodied in those activities. Then within the group of candles the minister lighted a tall red candle and the audience bowed as he prayed while the New Year was ushered in.

Dr. Oswin S. Frantz, professor of New Testament Science at the Seminary and brother of the pastor, delivered an interesting address at the reception to the new members received into the Church during the year. Greetings extended by the pastor and the superintendent of the Sunday School, Walter G. Kahler, several recitations and musical selections and a social hour occupied the remaining part of the evening. The majority of those present were young people.

In the fall of each year the Guild holds a corn roast and a chicken corn soup supper. Forty-five members and friends attended the corn roast on September 15. Arrangements are now being made for the annual chicken corn soup supper. The Guild held a very successful chicken and waffle supper February 22 as a Washington birthday feature.

Frank R. Hammond was elected president of the Guild at the September meeting. The Guild also honored Miss Elizabeth Hammon by electing her secretary for the third consecutive year. Other officers are: vice-president, Nevin R. Frantz; assistant secretary, Clarence Herr; treasurer, Lloyd Krentz, and assistant treasurer, Mildred Simmons. At the same meeting John B. Frantz was appointed chairman of a committee to make a survey of the young people's work carried on in the Church at the present time and to map out a program of work to be carried out by the young people during the coming fall and winter. The Guide Book, "Youth's Year of Discovery," published by The Young People's Department of the Publication and Sunday School Board, will be used as a basis for the preparation of this program. On motion it was decided to present a check for \$75 to the treasurer of the Church to be used toward the debt reduction fund. The Guild will in the very near future edit and pay for the publication of an issue of "St. Luke's Herald," the parish paper. The Guild also decided to have a special reporter to report items concerning the activities of the Guild to the city newspapers, the parish paper and the Church periodicals.

The Church choir, composed largely of young people, presented three cantatas during the past year: Christmas, "The Promised Child;" Easter, "From Life Unto Death," and early summer, "The Light Everlasting." Each cantata was rendered three times.

The third annual Daily Vacation Bible School was held during July with the pastor in charge, assisted by three girls from the Sunday School. The enrollment this year was larger than that of last year and excellent work was accomplished by the teachers. During the winter months splendid work is accomplished by a Junior and Senior Christian Endeavor Society. Troop No. 8 Boy Scouts of America takes care of the younger boys of the Church.

The Men's League provides for the older boys in the way of equipping a basketball team, which last year won the junior amateur championship of the county. The Zwingli Class, composed of girls from 15 to 18 years of age, Mr. Paul E. Kahler, teacher, and the W. H. O. Class, a class of boys 13 to 15 years of age, is doing splendid work in the Sunday School. The attendance in the Primary Department, Mrs. John F. Frantz, superintendent, ranged between 90 and 110 last spring.

A number of young people of St. Luke's attended the sessions of the Missionary Conference held at the Academy during the first week in August. Several also visited the Young People's Training Camp at Fern Brook. One member attended the Y. W. and Y. M. C. A. conference at Eagles Mere, June 10 to 20. It is encouraging to note the interest and activities of the young people at St. Luke's.

BRIDGING THE GAP BETWEEN LIFE AND THE SCHOOL

Rev. Fred D. Wentzel

All the students of our two Summer Schools of Religious Education at Cedar Crest College and at the Dayton Theological Seminary are sending to their teachers what we call "the post-school report." The teachers examine the report and relay it to the office of the Director of Leadership Training.

The way in which a post-school report may serve to vitalize a Summer School course is illustrated in a "sample" which records an observation made at home by a member of the Summer School class in "A Study of Adolescence."

An Observation of "a Gang" and Particularly One Girl

The girl whom I have been observing for some time is seventeen years old, but in actions is a great deal younger. This is, most likely, due to the fact that "the gang" she travels with is much younger than she is. Perhaps you will wonder why she associates with such younger girls. Like most other adolescents she didn't like to study, she wouldn't study, and consequently she didn't study. When her parents asked her whether she had her lessons prepared she usually replied something like this: "O, I have two study periods tomorrow. I'll finish them then." By the looks of things—giggled rather than studied. On several occasions her friends accidentally mentioned that she had been sent to the office for misbehavior. She is very gigglish; the whole gang is. I can very easily sympathize with them in this respect because I well remember the time that I used to do the same thing. When an adolescent starts giggling it seems well nigh impossible to make her stop.

It so happens that this girl is always citing cases when this or that girl "flopped." Just the other day I heard her telling about a girl who was walking through the halls at school, when all of a sudden she "flopped." That's the expression she always uses. She picks up slang expressions very easily. This is especially noticeable during the school term. During the summer months she loses most of them, but as soon as she returns to school you can notice the difference.

— doesn't bother much with the boys as yet. She would rather ride a bicycle or take a hike with "the gang." I think they like to be noticed by the boys, in fact I know they do, but when it comes to talking with them, they're not there.

— is very shy not only of boys, but of other people. She detests asking her teachers anything. She won't buy anything in an American Store because they have a cashier. She even refused an offer to be sent as a delegate to —. The only reason she gave was that she was afraid she couldn't make friends easily enough. She is no good mixer at all. When the family goes out automobiling she always

wants to stay at home alone and read, with this one exception, that they go in the woods or country.

Does she bother much about her personal appearance? I should say! It takes her practically an hour to get dressed in the morning for school. She puts on one dress, stands before the mirror. It doesn't suit her. She takes it off, slips on another. That doesn't suit. You will often hear her say, "Mother, what dress shall I wear?" Every dress her mother suggests doesn't suit her. There is something wrong with all of them. The other day I saw her put on one pair of stockings and shoes, sit a while looking at them. They didn't match the shoes. Immediately she took them off, tried on the next pair. Yes, we all did it to a certain extent. Possibly we weren't quite that bad, but still I can't help but smile at times. It seems so funny now.

An older sister has a rather "bossy" manner and how this certain sister hates it. She will do the dishes, or make the beds, or dust or what not when the spirit moves her and no sooner. But, O my! how she does hate to be told to do something. When you tell her to do something is just the time she won't do it. She is very rebellious against authority.

The "gang's" chief topic of conversation is "teachers." They are always anxious for school to start, not for studies, but just because of the teachers.

As far as religion is concerned she is not much interested. She is loyal to her Sunday School because she *thinks* you should go; she is dependable. She happens to be pianist of the Junior Department, but somehow or other she doesn't realize what an important place she has in the service. Probably her foundation along these lines was not firm enough. Herself is her chief concern, yet at times you can see a change taking place. This, however, is not true of "the gang."

If there is a girl anywhere who needs a leader and friend, here is one. I hope to have the pleasure of doing, in my small way, everything possible to help her develop a personality which means necessarily "the abundant life." Her backwardness seems to be her great problem.

A Camper's List of the Characteristics of a Christian

1. To be a real Christian I must treat my neighbor fairly.
2. To be a Christian I must have clean speech.
3. To be a Christian I must be willing to share my joy and comforts with others.
4. I must feel as humble as the poorest class of people in my community.
5. I must be willing to associate with the different races living around me.
6. To be a real Christian I must possess self-control.
7. If I am to be a good Christian I must be reliable and possess the quality of cheerfulness.

MEMORIES OF THE EIGHTH YEAR

Catherine Miller Balm

"A year has gone as the tortoise goes, Steady and slow."

The poet that wrote that never worked in a Young People's Department! Our years have wings. Yet if they fly swiftly they fly at sufficient height to give us splendid visions and their passing leaves fascinating memory pictures. One can acquire a great many pictures in eight years—

And what a year this last one—the eighth year of the existence of the Young People's Department—has been! It took the Director into new fields and old fields; it opened up new work and intensified old work; it was a year of accomplishment and a year of disappointment—because it wasn't, somehow, long enough to have all the dreamed-of accomplishments crowded into it.



Seventh Annual Young People's Conference, Zion Reformed Church, York, Pa.

Field work was more than usually interesting. In October I went rattling over the roads of Iowa, Nebraska and Kansas, met crowds of young people who had driven—quite as a matter of course—a

guess the number of grains in an ear of Iowa corn. And I wished mightily that the young people of the Middle West might have a Training Camp or two. They need camp badly—and how they would appre-



Fellowship Tour Young People on the Rim of Yellowstone Canyon

hundred miles to attend a Young People's Conference. I heard coyotes howl and chased jack-rabbits and tried in vain to

ciate it! Whole sections are being influenced by a few boys and girls who have been sent East to Lake Geneva Camp.



"In a Ten-Gallon Hat, a la President Coolidge," Ye Editor on the Fellowship Tour

In St. Louis I saw the tragic path of the tornado and marvelled at the faith of the youth who showed me about the ruins—"The tornado is another of God's challenges to us," he said. "I think God wants us to keep on trying to discover the forces of nature and to harness them for good instead of for destruction."

Harness a tornado!

Of course it is impossible, but a few

years ago flying was "impossible" and just around the corner from the ruins stands the building filled with the world's gifts to Charles Augustus Lindbergh.

The State Sunday School Convention in Baltimore—especially interesting because the Young People's Section was planned and promoted by the combined forces of the Luther League, Epworth League, Christian Endeavor and Organized Sunday School Departments. It is a friendly occasion whose influence will be felt for a long, long while.



"I'm sitting on top of the world!" The Tour Manager leads the "Cavalry"

Co-operation seems to be the key-note of the whole year. All the national organizations for young people seem to be drawing into better understanding. The Crusade with Christ becomes a challenging basis for interdenominational activity and as I attend the meetings which start the Crusade as an active force I thrill to its possibilities.

Local meetings and conferences. Big city Churches with a traffic officer outside to keep the congregation's cars in order. Little country Churches with not so large



"Cavalry Division"—Fellowship Tour

a congregation, but just as much zeal for the Master's service.

At-the-office days!

Quiet days when writing of plans and programs and new books goes speedily. Exciting days when callers come from every imaginable place. A delegation of Hungarian young people on their way to the Annual Hungarian Christian Endeavor Convention. A pastor who wants a new

young people's organization. A missionary ready to leave for the field, just stopping to say good-bye. A teacher who wants a new course of lessons. A committee in search of a new play.

Summer again—and The Fellowship Tour a reality after months of dreaming (outside of office hours, of course!). Ninety-five people sharing their vacation in wonderland and proving the possibilities of harmonious living in the close quarters of our private train. (A commodious, de luxe train, but far too small had there been a discordant tourist among our party). Pike's Peak in the sunset! The desert with dawn creeping over the sage-brush! San Francisco Bay all blue and sparkling! Yosemite! Mt. Rainier! Yellowstone!

The Tour was wonderful, but the Convention in Los Angeles—the original motive for the Tour—more wonderful still, especially in the Young People's Section. There the most significant contributions were made by the youth of other countries—Japanese, Chinese, Australian, Hungarian—they displayed a breadth of vision far surpassing that of the American representatives. Why? I wish I knew the answer.

Sunday morning breakfast—with food an unimportant prelude to an important discussion of youth's part in solving world's problems. Sunday night rally, with eight thousand young people in the Convention Hall and thousands more in an overflow meeting. To sit on the platform and look out at that sea of faces, eager, alert, was a never-to-be-forgotten privilege.

The new program for our own young people taking final form after months of careful preparation—going out to all our pastors with the prayer that they will read it before putting it into the scrap-basket. Encouraging comments from pastors who do read it.

together at the end of that eighth year that the girl—who-used-to-be is telling you about. And because many of you have wished her happiness she wants to tell you that it is the best of all possible ways to walk alone and infinitely happier when shared!

May I assure you, too, that being married increases my love of my work with young people and that I am staying by that work just as long as I can serve the youth of the Church acceptably?

CONFERENCE PROGRAM AS DEVELOPED FOR THE SEVENTH ANNUAL YOUNG PEOPLE'S CONFERENCE, ZION REFORMED SUNDAY SCHOOL, YORK, PA., JULY 26, 1928, 4 P. M. TO SUNDOWN

Worship Service—"The Out of Doors—Its Beauty.

Hymn—"Summer Suns Are Glowing."

Summer suns are glowing
Over land and sea;
Happy light is flowing,
Bountiful and free;
Everything rejoices
In the mellow rays,
All earth's thousand voices
Swell the psalm of praise.

God's free mercy streameth
Over all the world,
And His banner gleameth
Everywhere unfurled;
Broad and deep and glorious
As the heavens above,
Shines in might victorious
His eternal love.



Fellowship Tourists at Odgen, Utah

The beauty of Lake Geneva and the more amazing beauty of body and spirit of the two hundred girls, many of our own denomination, assembled there. Study. Discussion. Play. Pageantry. Life in an ideal community as preparation for bringing one's own community to a higher standard.

"God, who touchest earth with beauty,
Make me lovely too!
With Thy Spirit re-create me,
Make my life anew."

The Miracle of Geneva! Which is repeated at Camp Fern Brook and "Kiski" and a thousand other camps across the land. The miracle of discovering that the Jesus-way is perfect joy.

Once a boy and girl discovered that way and dreamed of walking it together. But the way led the boy out to China and the girl to the Young People's Department and they were not—except in their hearts—boy and girl any more when it led them

Lord, upon our blindness
Thy pure radiance pour;
For Thy loving kindness
Make us love Thee more.
And when clouds are drifting
Dark, across the sky,
Then, the mist uplifting,
Father, be Thou nigh.

We will never doubt Thee,
Tho' Thou veil Thy light;
Life is dark without Thee.
Death with Thee is bright.
Light of light, shine o'er us
On our pilgrim way,
Go Thou still before us
To the endless day. Amen.

Responsive Reading—A Nature Psalm—Psalm 19:1-6.

The heavens declare the glory of God;
And the firmament showeth his handiwork.

Day unto day uttereth speech,

And night unto night showeth knowledge.

There is no speech nor language;
Their voice is not heard.

Their line is gone out through all the earth,

And their words to the end of the world.

In them hath He set a tabernacle for the sun.

Which is as a bridegroom coming out of his chamber,

And rejoiceth as a strong man to run his course.

His going forth is from the end of the heavens,

And His circuit unto ends of it;

And there is nothing hid from the heat thereof.

Responsive Reading—Jesus' Love of Nature—Matthew 6:26-30.

Behold the birds of the heaven, that they sow not, neither do they reap nor gather into barns; and your heavenly Father feedeth them. Are ye of much more value than they?

And which of you by being anxious can add one cubit unto the measure of his life?

And why are ye anxious concerning raiment? Consider the lilies of the field how they grow; they toil not neither do they spin:

Yet I say unto you that even Solomon in all his glory was not arrayed like one of these.

But if God doth so clothe the grass of the field, which to day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

A Modern Appreciation—God in Nature.

The only thing to cheer me,
Beneath a heavy load,
The beauty that is near me,
The roses in my road.

A bit of new grass creeping,
A butterfly of gold,
The first spring bloodroot peeping
Through dark and pulpy mold.

When even God is hidden,
Because I will not see,
A swallow's call unbidden
Will bring Him back to me.

—C. Coblenz in "The Christian Century."

A Season of Prayer—For the beauty of the summer.

Hymn—A Season of Praise "For the Beauty of the Earth."

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies,

Refrain:

Lord of all, to Thee we raise
This our hymn of grateful praise.
Amen.

For the wonder of each hour.
Of the day and of the night
Hill and vale, and tree and flower,
Sun and moon, and stars of light,

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild.

Report of Secretary.
Report of Treasurer.
Organized Class Discussion—Anna Berger in charge.

Mental—Clair Hubert.
Religious—Dorothy Nickol.
Physical—Kenneth Nickol.
Social—Anna Garrett.

Ask Me Another—Mrs. G. A. Deitz,
Dorothy Nickol, Philip Rabine, Clair Hubert, Josephine Flinchbaugh.

Refreshments and Recreation.

Evening Service

Hymn—"Day is Dying in the West."
 Day is dying in the west,
 Heaven is touching earth with rest;
 Wait and worship while the night
 Sets her evening lamps a-light
 Thro' all the sky.

Refrain:

Holy, holy, holy, Lord God of Hosts!
 Heaven and earth are full of Thee,
 Heaven and earth are praising Thee,
 O Lord most high! Amen.

Lord of life, beneath the dome
 Of the universe, Thy home,
 Gather us who seek Thy face
 To the fold of Thy embrace,
 For Thou art nigh.

While the deep'ning shadows fall,
 Heart of Love, enfolding all,
 Thro' the glory and the grace
 Of the stars that veil Thy face,
 Our hearts ascend.

Prayer.

Report of Nominating Committee.
 Installation of Officers.

Pantomime—"O Love That Will

Not Let me Go"—Anna Garrett, Grace I. Ryan, Kathryn Ness, Elizabeth L. Berger.
 Leader—Edna Deitz, Singer—Mr. G. A. Deitz, Violinist—Wilbert Nace.

Closing Address.

Taps.

Day is done,
 Gone the sun,
 From the lake,
 From the hills,
 From the sky;
 All is well,
 Safely rest,
 God is nigh.
 Fading light
 Dims the sight,
 And a star
 Gems the sky,
 Gleaming bright.
 From afar
 Drawing nigh,
 Falls the night.
 Friendship Circle.

WILL OUR FAITH BE JUSTIFIED?

We hate to talk of money!

But we love

The ways you can translate it.
 Into books—and into music

Into travel in strange places.
 Into food and clothes and sunshine.
 Even more
 Do we love to see it turning
 Into service for young people
 Into ways to help them answer
 The hard problems that perplex them,
 Into training them for living
 Richly—fully—as did Jesus
 Into—training them for service
 Through the Church which calls Him
 "Master."

We hate to ask for money!

But we wonder
 If you knew what it was doing
 Through the Young People's Department
 Wouldn't you, perhaps,
 Be prompter
 With the yearly contribution
 General Synod suggested?

We hate to ask for money

And we won't!
 We shall only keep on working,
 Writing—teaching—doing field work
 To the limits of the budget;
 Working in the faith that you will
 Stretch those limits wider—wider
 Till we meet the needs before us
 And you see **your** money turning
 Into service for young people!

NEWS IN BRIEF

SYNODICAL MEETINGS FOR 1928**PITTSBURGH SYNOD:**

Oct. 8—Zion's Church, Greenville, Pa.

EASTERN SYNOD:

Oct. 22—First Church, Easton, Pa.

POTOMAC SYNOD:

Oct. 23—Christ Church, Middletown, Md.

THE PITTSBURGH SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

59th Annual Session

The Pittsburgh Synod of the Reformed Church in the United States will meet in Zion's Church, Greenville, Pa., Monday evening, October 8th at 7.30 o'clock.

Entertainment on the Harvard Plan will be provided for members of Synod and members of Boards and Institutions who write Mr. J. E. Chandler, 45 Second Avenue, Greenville, Pa., not later than October 2nd, 1928.

A. Calvin Renoll, President,

J. Harvey Mickley, Stated Clerk.

Johnstown, Pa., Sept. 16, 1928.

Rally Day will be observed Oct. 7 in First Church, Lexington, N. C., Rev. Dr. J. C. Leonard, pastor. All the Churches of the city unite in making that day "Go-To-Church-Sunday."

We are glad to hear that Elder P. J. Leonard, ex-Sheriff of Davidson County, N. C., and brother of Dr. J. C. Leonard, is now convalescent after several weeks' illness.

Dr. and Mrs. J. C. Leonard, of Lexington, N. C., in company with Mr. and Mrs. H. E. Shoaf and their young son, Robert, enjoyed their vacation at Blowing Rock in the mountains of the State.

The Editor of the "Messenger" was the preacher at Mercersburg Academy Sept. 30. It was his 21st annual visit, usually made on the last Sunday in Sept. He reports the enrollment larger than ever.

The fall meeting of the Woman's Social Union of the Reformed Churches of Phila. and vicinity will be held in the Schaff

Building, Oct. 10, at 2 P. M. The President requests a large attendance of members and friends.

"The Messenger" is sorry to hear of the sudden and entirely unexpected passing on Sept. 25 of Mrs. M. Viola Shuey, wife of our old friend, Rev. Dr. D. B. Shuey, of Galion, O. The funeral service was held on Friday afternoon, Sept. 28.

Many "Messenger" readers will feel sad to learn of the death of Mr. Robert D. Sands, of Alhambra, Calif., Sept. 9th, following an illness of two months. Mr. Sands will be known as the husband of Grace Prugh Sands, daughter of the late Rev. Dr. P. C. Prugh.

Rally Day will be held Oct. 14 in the Wooster Ave. Church, Akron, O., when an address will be given by Prosecuting Attorney Oscar Hunsicker, and there will be a special song leader and special music. A group of boys from the Sunday School recently organized a class and will be known by the name "Crusaders."

Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, had the finest display in years at its Harvest Home service on Sept. 16. The offering of the day was for Chinese Famine Relief. The 5th anniversary of the present pastorate was observed Sept. 23. The Annual Rally in the Sunday School was held Sept. 30.

On Sept. 16-20 Prof. Philip Vollmer attended the National Evangelical Brotherhood Convention at Indianapolis, Ind., at which he lectured on "Law Observance" and "Church Union." At the latter meeting the Reformed pastors of the city, and their wives, occupied reserved seats and were also present at the preceding banquet.

Harvest Home services were observed in the Manchester, Md., Charge, Rev. John S. Hollenbach, pastor, as follows: Manchester, Sept. 16; Snydersburg, Sept. 23, and at Lineboro, Sept. 30. Rally Day was held in Trinity S. S., Manchester, on Sept. 23 and will be held in Lineboro Union S. S. on Oct. 7. Holy Communion will be celebrated at Manchester, Oct. 7; Snydersburg, Oct. 21, and Lineboro, Oct. 28.

In loving memory of Mrs. Sarah Armentrout, a member of the W. M. S. of the Reformed Church of Timberville, Va., a committee consisting of Mrs. S. A. Shutters, Miss E. Lizzie Trussell and Mrs. J. F. Hagerman, fittingly expressed their sympathy and grief to the bereaved family. The beautiful character of Mrs. Armentrout will long be remembered by her many friends.

Rev. H. Jerome Leinbach, formerly pastor of First Church, Schuylkill Haven, Pa., and who had recently been elected pastor of First Church, Quakertown, Pa., was installed Wednesday evening, Sept. 26. The installation committee consisted of Revs. I. O. Schell, G. W. Spotts, and John B. Swartz. Rev. Mr. Leinbach follows Rev. Edwin O. Marks, who died in February of this year.

Rev. Oliver K. Maurer took charge of his new field at Red Lion, Pa., on Sept. 1. Upon arriving the pastor-elect and his family found that extensive and delightful remodeling had been done to the parsonage; the same being ready for occupancy. The folk soon made the pastor and his family feel at home. A committee of Zion's Classis, consisting of Revs. Dr. John K. McKee, Dr. George S. Sorber and Charles E. Rupp, installed Rev. Mr. Maurer on Thursday evening, Sept. 20. A fine large congregation was present for this official service.

We are sorry to report the death of Mrs. Emma Elliott, for many years a member of Christ Church, Phila. She died at the home of her daughter, Mrs. William Hubbs, 145 East Washington Lane, Germantown, on Sept. 24, and was buried Sept. 27 in North Laurel Hill Cemetery. The immediate cause of her death was a cerebral hemorrhage. She had reached the age of 84 years. The membership of Christ Church and a wide circle of friends will mourn the departure of a rare spirit whose life was full of gentleness, charm and the sunshine of His presence.

The first semester of the Fulton County Leadership Training School for Church School Workers, opened on Oct. 3 in the public school building of McConnellsburg,

Pa., and will have sessions each Wednesday evening from 7 to 9 o'clock for 12 sessions. The second semester will open on Jan. 9, 1929, and will have 12 sessions. The faculty includes Prof. B. C. Lambersen, Revs. W. J. Lowe, H. L. Jarrett, R. A. Parvin, Mrs. B. Frank Henry and Mrs. A. D. Hohman. Rev. M. S. Miller is the Dean of the School. The registration fee of \$1 should be sent to Miss Harriet Sloan, McConnellsburg, Pa.

The Home-Coming service of Leidy's Charge, Pa., Rev. G. W. Spotts, pastor, was an interesting and unique occasion. Sons and daughters of the congregation, many of them white of hair and bent with years, came back to attend the annual service in the Church of their childhood. Every seat in the little quaint edifice was taken, the gallery was filled, and many more, who could not be accommodated in the Church stood without. Rev. James R. Shepley, Sellersville, gave an interesting address in speaking of his summer tour of 7 European nations. Other pastors participating in the service were Revs. John B. Swartz, H. A. I. Benner and Charles B. Weaver.

Every missionary organization, the Ladies' Aid, all other societies, Guilds and organized groups of Trinity Church, Canton, O., Rev. Dr. Henry Nevin Kerst, pastor, will make their October meeting a rally meeting and try to have every member present. Rally Day for Church and S. S. will be held Oct. 14. The goals for Church School and Church are 1,800 present and \$2,500 offering. Rev. Dr. W. W. Rowe will address the young people in the evening at 7.30. Holy Communion will be observed Oct. 21, and Oct. 28 will be Autumnal Sunday. The pastor will observe the 10th anniversary of his pastorate in Trinity on Oct. 7. A special anniversary program of music and brief addresses will be presented in the evening at 7.30 P. M.

The annual consistorial banquet of Lebanon Classis was held in the Zion Church, Womelsdorf, Pa., on Sept. 27. About 175 men from the consistories of all the Reformed congregations within the bounding of Lebanon Classis attended. Addresses were delivered by Judge H. Robert Mays and Fred H. Ludwig, of Reading. Miss Mabel Hunsicher, of Myerstown, sang several solos, accompanied by Mrs. E. Willis Minnich, of Womelsdorf. Dinner was served by the Aid Society of the Womelsdorf congregation and the committee in charge of arrangements included: Dr. F. T. Landis, Ray H. Strauss, LeRoy F. Christman, W. F. Spayd, John Bowman, C. P. Saylor, J. B. Saylor, and Robert Gerhart. Special musical selections were rendered by the orchestra of the local congregation.

In the Federated Reformed and Presbyterian Church of McConnellsburg, Pa., Rev. William J. Lowe, pastor, several special services have been enjoyed by the members and friends of the Church in recent weeks. Prof. and Mrs. John Reisner were the speakers in the Presbyterian Church at one of the recent Sunday morning services, they having just returned from China, where Prof. Reisner was the Dean of the Agricultural College of Nanking University. McConnellsburg is the home of Prof. Reisner and he and his family are members of the Federated Church. The annual Harvest Home service was held in the Reformed Church and was largely attended. The decorations of flowers, fruits, grains and vegetables were unusually fine and the offerings for benevolences liberal. At the evening service on the same Sunday, Rev. Dr. Geo. W. Wellburn, of Philadelphia, was the speaker, the service being in the interest of the proposed Community Leadership Training School.

Representatives from 38 Classical Committees, with other members of these Committees, Classical Treasurers, members of the Executive Committee of General

Synod, and others, making a total representation from 41 Classes, met for their Annual Conference in Salem Church, Harrisburg, Pa., on September 26th and 27th. In accordance with the power given them by General Synod, these Committeemen adopted the Apportionment of the Budgets of General Synod for the year 1929-1930, discussed plans for the fall meetings of the Classes and for Consistorial Conferences, preparations for the Simultaneous Every Member Canvass the latter part of November, and other important phases of the missionary and benevolent work of the Church. It was an enthusiastic gathering of Church leaders, which promises well for the work of the coming year.

Bidding formal farewell and Godspeed to Rev. George W. Lutz, of Pennsburg, who was recently elected pastor of the Friedens Church, 75 of the leading citizens of East Greenville and Pennsburg tendered the clergyman a testimonial dinner, arranged by the Rotary Club of the sister boroughs, of which Rev. Mr. Lutz is a charter member. There were large delegations from surrounding towns, personal friends and parishioners of Rev. Mr. Lutz, the entire ministerial body of the community, newspapermen of the Perkiomen Valley, schoolmen and others with whom he has been closely associated during his 25 years' residence and active work in Pennsburg. Rev. Dr. O. S. Kriebel, president of the Perkiomen Seminary, was the toastmaster and Rev. C. M. DeLong, of New Goshenhoppen Church, spoke on behalf of the brother clergymen of Rev. Mr. Lutz.

The "Christian Herald" has announced its First Protestant Church Building Competition. Prizes totaling \$1,200 will be offered. The Churches must have been completed not earlier than July 1, 1926, and have a seating capacity between 150 and 500. They may be built of any style and of any material. The contest closes December 1, 1928, and the awards will be made soon thereafter. The Jury of Award will consist of three nationally known archi-

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itects. A complete announcement will be mailed to ministers and architects upon application to the Bureau of Church Planning, Christian Herald, 419 Fourth Avenue, New York City. Of special interest to ministers and Church members is a provision of the Competition awarding one-half of each prize to the congregation and the other half to the architect. The first prize will be \$1,000, of which the Church will receive \$500.

Rev. Edgar V. Loucks, of St. Paul's Church, Greenville, O., with his wife spent 3 weeks in the East, filling lecture and preaching engagements, and renewing friendships. The stereopticon lecture, covering the Mediterranean countries, including the Holy Land, was given on Saturday night of Assembly Week at Collegeville, Pa. On Sunday morning a sermon was preached on the subject, "The Gain of Godliness." The stereopticon lecture was also given at Boehm's Church, Blue Bell, Pa., where a splendid reception was accorded the former pastor and his wife, and at Christ Church, Centerville, Pa. While in Ambler, Pa., Rev. and Mrs. Loucks spoke to the Kiwanis Club, and at Centerville Rev. Mr. Loucks delivered the Communion address and assisted in the administration of the elements. The last Sunday of the trip was spent in Memorial Church, Dayton, O., on Aug. 26, Rev. Mr. and Mrs. Loucks returning to St. Paul's on Sept. 9.

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St. John's Church, Evans City, Pa., Dr. Howard H. Long, pastor, reports successful fall activities. On Sept. 9 successful Harvest services were held. The rostrum of the Church was beautifully decorated with palatable products from farm and garden, donated by members of the Church. There was special music by the choir. The services were largely attended. On Sept. 23 Go-To-Church Sunday was observed and the pastor preached a very instructive and interesting sermon on the subject, "Why We Do Not Go to Church." Rally Day was observed Sept. 30. Preparatory services were held in the evening of Sept. 30 and Holy Communion will be celebrated on Oct. 7. A stereopticon sermon on "The Passion Play," will be given on Oct. 14. Fathers and Sons Day will be observed Oct. 21 and the banquet will be held on Wednesday evening following. On Oct. 28 Dr. Long will preach a temperance sermon on the subject: "Our Duty to Uphold the Eighteenth Amendment."

After extensive improvements Heidelberg Church, of Schwenksville, Pa., Rev. D. K. Laudenslager, pastor, was re-consecrated at special services on Sept. 23 and Sept. 30. The improvements consist of the renovation and decoration of the interior of the Church and Sunday School buildings, exterior painting and repainting of walls, and the construction of a basement under the Church and S. S. buildings. The basement will be named the Strassburger Parish Hall and will provide for several additional S. S. departments. The improvements cost about \$15,000 and the Church is now one of the finest and best equipped in the Perkiomen Valley. The reconstruction service at 10 A. M. on Sept. 23 was in charge of the pastor, and Dr. O. S. Kriebel, principal of Perkiomen School, gave an address for Ralph Beaver Strassburger. The sermon was preached by Dr. E. S. Bromer, of Lancaster. In the afternoon, Rev. A. N. Sayres, of Lansdale, gave an address and there were short talks by the officers of Goshenhoppen Classis. The S. S. service on Sept. 30 was in charge of A. S. Richards, and at the Church service Dr. R. S. Snyder, of Utica, N. Y., preached the sermon. In the evening ministers and representatives of the community gave short addresses.

In the South Fork Charge, Newton, N. C., Rev. W. C. Lyerly, pastor, the congregations of Bethel and Grace Churches had the opportunity to hear Rev. S. W. Whitener on Sept. 9. The following day the Whiteners started westward toward China, hoping to reach their home in Yochow before Christmas. Mr. Whitener was reared in the Bethel congregation. The pastor, after 10 years' experience in city work, conducted a 5 days' school in 3 of the Churches of the charge. The enrollment was 86 scholars and 10 teachers, who were volunteer, and all, except one, qualified public school teachers. The experiment was worth while. The interest was such that both pupils and teachers expressed themselves as favorable to a longer term next summer. Dr. George Longaker preached at Grace Church for one week. Rev. J. D. Andrew began a week's service at St. Paul's, and the pastor conducted a week's service at Bethel. The pastor will conduct a week's service at Daniel's beginning Oct. 30. Mrs. W. C. Lyerly organized a G. M. G. in St. Paul's Church with 15 charter members; 3 of the girls attended the Summer Missionary Conference at Salisbury. A Young People's Society was organized at Bethel Church with 32 members; Miss Elizabeth Hawn is the president. This organization was, in part, the first fruits of the summer school. The chil-

dren and young people of the Church gave a very creditable program on Sept. 9 at 7.30 P. M.

The Committee on Resolutions of the Consistory of First Church, Easton, Pa., Rev. John N. LeVan, pastor, expressed its profound sorrow in a fitting Memorial on the great loss sustained by the passing of Elder George A. Laubach on Sept. 20, 1928. Having been identified with the Sunday School for almost 60 years, a faithful member of the congregation for 50 years, and a deacon and elder in the House of the Lord for a quarter of a century, Elder Laubach was loyal, devout, consecrated, ever giving unstintingly of his time, energy and means to the Lord's work. Ever in his place of worship in the sanctuary, and relying upon the Holy Bible as the rule of his faith and practice, his memory is a priceless heritage, his example worthy of emulation, and his name will ever be revered by all. Although he has gone from earth, he has left the sweet influence of an upright life and noble character, which should inspire all to press forward in the cause of Christian Stewardship which he so well espoused, and to follow its teachings which he so well exemplified. The Committee on Resolutions consisted of the pastor, D. Frank Baim and Frederick A. Churchill.

Harvest Home services were observed Sept. 30 in St. John's Church, Lewisburg, Pa., Rev. Henry H. Rupp, pastor. The offering was for the Coal Fund. A play will be given by the Y. W. M. Guild with the Mission Band and Boy Scouts co-operating on Wednesday evening, Oct. 31. Dr. A. V. Casselman will give the address on November 1, under the auspices of the W. M. S. Re-consecration services of the Sunday School will be held Nov. 4 at 9.15 A. M. At 10.30 o'clock Dr. Paul S. Leinbach, Editor of "The Messenger," will deliver the sermon. A male chorus will render special music. Dr. Leinbach will also preach in the evening, and a musical program will be given by the choir of mixed voices. Prof. Charles M. Albert, of Bloomsburg, Pa., presented the cause of the Anti-Saloon League on Sept. 2. During the summer months the members of the Missionary Society made and sent to Bethany Orphans' Home 42 pairs of bloomers for the use of the children of that institution. The service on Armistice Sunday, Nov. 11, will be in charge of the Committee on International Friendship and Goodwill, which consists of Prof. A. D. Miller, Prof. C. F. DeWire and Miss Alice Brown.

Trinity Church, Philadelphia, Rev. Purd E. Dietz, pastor, is co-operating in a great campaign of combination visitation and mass-meeting evangelism to be held by 8 Churches in the Tioga district from Oct. 8th to 28th. The Churches, which include 2 Baptist, 2 Methodist, 2 Presbyterian, a Lutheran and a Reformed congregation, have selected as their leader Dr. Samuel B. Goff, a Methodist evangelistic leader skilled in the most effective methods of winning individuals for Christ and the Church. The campaign executive committee of which Mr. Dietz is the chairman, has outlined a course of procedure which includes a community-wide Church census, cottage prayer meetings on a wide scale, instruction meetings for workers, union Sunday night services, a week of visitation upon the un-Churched and unsaved, and a final week of united services in the auditorium of the Tioga Presbyterian Church, centrally located and the largest Church building in Tioga. A great interest is being manifested in this campaign, because of the combination feature in which both visitation methods and large union meetings are used, and because of the friendly spirit of helpfulness which characterizes the fellowship of the 8 Churches of 5 denominations, ranging from 145 to 1,830 in membership.

Beginning with Oct. 7th, Miss Anna Kenderdine, Superintendent of the Junior Department of Calvary Church School,

TO THE MEMBERS OF PITTSBURGH SYNOD!

During the sessions of Synod there will be available for your examination and purchase:

A CHOICE SELECTION OF THE LATEST BOOKS OF THEOLOGY, SERMONS, RELIGIOUS EDUCATION AND OF GENERAL INTEREST TO MINISTERS AND LAYMEN.

There will be time for examination and for satisfactory selection of the books you will need for your Fall and Winter Reading.

An increasing number of Ministers are making the annual book exhibits made at the meetings of the Synods, the occasion for their main book-buying for the year.

We covet the opportunity to serve you.

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH

George W. Waidner,
Representative.

Reading, Penna., will resume the extended Sunday Session. Miss Anna Zellers, Superintendent of the Primary Department, will also inaugurate an extended session. The Beginners' Department will be extended through the correlation of the Kindergarten Department with it during the second hour. The Community School of Religious Education, of which Rev. Francis C. Schlatter is the Director, has among the members of its faculty Dr. A. V. Casselman, Educational Secretary of our Mission Boards; Rev. Fred D. Wentzel, Leadership Training Secretary of our Sunday School Board; Rev. Samuel Givler, Jr., pastor of the Rosedale Reformed Church; and Miss Laura Gruber, a specialist in Children's Division Work, who was one of the faculty at our Cedar Crest Summer School. The young people of the Church are editing a monthly paper called the "Calvary Forum," the first issue of which will be printed October 4th. The Conference on Religious Education of the Eastern Synod, which was held at Calvary Reformed Church, proved a decided success, having over 75 different Churches represented. Rev. Fred. K. Stamm, the pastor, is preaching a series of Sunday evening sermons on subjects of special interest to young people. This series will be followed by several sermons on the history of the Christian Church.

Home and Young Folks

PUZZLE BOX

ANSWERS TO—IN THE END THESE
WILL STING YOU

1. Feasting; 2. Misting; 3. Harvesting; 4. Frosting; 5. Jestling; 6. Fasting; 7. Molesting; 8. Protesting; 9. Resting; 10. Assisting; 11. Suggesting; 12. Broadcasting; 13. Blasting; 14. Contrasting; 15. Coasting; 16. Wrestling; 17. Roasting; 18. Insisting; 19. Casting; 20. Everlasting.

BEHEADING ACROSTIC

The beheaded letters arranged in order will spell the name of a popular periodical.

1. Behead a pronoun and leave an inheritor.
2. Behead a member of the body and leave a conjunction.
3. Behead an occurrence and leave an opening.
4. Behead a girl's name and leave an adjective suffix.
5. Behead an animal and leave the world minus water.
6. Behead Winter's mantle and leave present time.
7. Behead a piece of wood and leave the clock speaking.
8. Behead the first garden and leave the wild beast's home.
9. Behead an amount of units and leave an olive-brown color.
10. Behead a metal and leave an age.
11. Behead a Church Festival and leave a Fall flower.
12. Behead a rough file and leave a deadly serpent.

—A. M. S.

"WE WANT THE SALOON"

"New York mourns for its beer trails," wails Benjamin DeCasseres in the "American Mercury." "Make no mistake. New York wants the old-fashioned saloon back. The hypocritical sop that the wets have thrown to the dries, 'the saloon has gone forever,' is not believed by any beer buddy for a moment. He's for Al Smith, first, last and all the time. And if Al Smith should be nominated for the presidency and pussyfoot on beer—he will lose New York. The beer thirsty of that town do not care a hair on the head of the bald-headed eagle what Al thinks about the international debt, the Russian Boycott, the theory of evolution or the pitiful cry of the hog and wheat interests of the Dakotas. What interests them is the release from prohibition, which means concretely and down to cases, domestic consumption and imported beer in corner saloons."

Here speaks in the open a voice which is often heard in disguise. It is considered stupid strategy to speak out one's sentiments so plainly. It is more prudent to prate about "personal liberty" and to deprecate "poison liquor," and the gun play of dry law enforcers. But now and then caution fails, and the plain truth, "We want the saloon back," is blurted out. Good! The louder the blurt, the deader the saloon!—*Christian Advocate.*

Ne'er-do-well: "Lady, I don't know where my next meal is coming from." Bright Young Woman: "Well, this is not an information bureau."—*Clipped.*

Junior Sermon

By the Rev. Thomas Wilson Dickert, D. D.

OUR DAILY BREAD

Text, Matthew 6:11, "Give us this day our daily bread."

Much of the meaning of the Harvest Home season is found in our daily bread. Bread is often called "the staff of life." Whole wheat bread, or bread which has not been robbed of some of its most important elements, is very nourishing and is almost a perfect food. Children ought to eat some bread every day. One can easily form a false or perverted appetite for cakes and sweetmeats which are not always as wholesome as they ought to be and do much harm if they crowd out the more necessary forms of food.

As all of you know, our text is one of the petitions of the prayer which Jesus taught us to pray. We are not only permitted to pray for material things, but Jesus urges us to pray for them as well as for spiritual blessings. We must eat to live, and the food which it is necessary for us to consume day by day is as much the gift of our Heavenly Father as are the gifts for the mind and spirit.

As Jesus advanced in wisdom and stature, and in favor with God and men when He was a boy, so He wants our boys and girls to grow and develop. Growing children need wholesome nourishment that they may have strong and healthy bodies with which to serve the Lord. A sound mind in a sound body under the control of a consecrated spirit helps to make the kind of boy and girl who will grow and develop into noble and beautiful manhood and womanhood in Christ Jesus.

There is as much difference between eating to live and living to eat as there is between day and night. A person who lives to eat is called a glutton, but one who eats to live and to be well and useful and happy is an honorable person, who gratefully receives his daily bread.

Our daily bread is a type or symbol of all the food and drink which we need for the body. When Jesus teaches us to pray, "Give us this day our daily bread," it means the same as if we prayed, "Give us this day our daily food." As St. James tells us, "Every good gift and every perfect gift is from above, coming down from the Father of light, with Whom can be no variation, neither shadow that is cast by turning."

Our daily bread comes from God, even though it passes through a long process of preparation and change before it reaches us. God does not give us our food ready-made, as He gave manna to the Israelites as they journeyed through the wilderness, but He feeds us just as surely as He fed them. He has given us a part to play in the making of our daily bread so that we may enjoy it all the more. The farmer must prepare the soil and sow the seed, but he gets the seed from God. There is no one in the world who can make a grain of wheat that has the germ of life in it and that carries future golden harvests within its small compass. When the farmer has done his part, he must look to God to give the sun and the rain and the increase. When the golden grain is ready

for the sickle the farmer must reap it and thresh it and clean it. Then the miller does the work by grinding it into flour.

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The mother in the home, or the worker in the bakery, transforms the flour into bread and rolls and buns and cakes, which you and I are privileged to enjoy.

Maltbie D. Babcock, who wrote so many beautiful poems for the glory of God, puts it in a very pretty way when he says:

"Behind the loaf is the wheat and the flour;
Behind the flour is the mill;
Behind the mill is the sun and the shower
And the Father's will."

The last line of this stanza expresses a world of meaning. The Father's will is that all His children the world over should have their daily bread. He does not want any of them to suffer for the want of their necessary food. Jesus says: "Even so it is not the will of your Father who is in heaven, that one of these little ones should perish."

As God provides for our bodily wants, so does He also provide for our spiritual needs. As we need material food to nourish our bodies, so we need also spiritual food to nourish our souls. This food also is the gift of our Heavenly Father. He gives us the Bread of Life for our spiritual nourishment and the Water of Life for our spiritual refreshment.

The sixth chapter of St. John's Gospel may be called "the Bread Chapter." In the first part of the chapter is the story of the feeding of the five thousand with five barley loaves and two fishes. That is a miracle of the multiplication of natural bread. Under the marvellous touch of Jesus the five small loaves and the two fishes increased and multiplied so that there was enough to feed the five thousand persons, and the fragments which Jesus directed them to gather up, "that nothing be lost," filled twelve baskets. Jesus used the same power which He uses continually to furnish our daily bread. We give Him a grain of wheat and by His divine power He gives us back thirty, sixty and a hundred fold.

In the latter half of the chapter He speaks of Himself as the bread of life. He says: "I am the bread of life: he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst." Again, "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is My flesh, for the life of the world." And again, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day."

The words that I have just quoted are used in our Churches in connection with the observance of the holy sacrament of the Lord's Supper. Here we have a true presentation of the spiritual food which every Christian needs who wishes to be nourished unto eternal life.

The bread and wine used in the celebration of the Holy Communion are signs and symbols of the body and the blood of Christ, that is, of Christ Himself as the Bread and Water of Life. Christ cannot be eaten and drunk with the natural mouth; but as surely as the natural bread and wine are partaken of by those who come to the Lord's Table, and by the natural processes of digestion and assimilation become a part of the bodily life of the partaker, so surely is Christ Himself received by faith and becomes a part of

the spiritual life of the partaker. There is no more mystery and miracle in the reception of Christ into the spiritual life of the believer than there is in the reception of bread and wine into his bodily life.

You as a child may receive Christ into your life by faith. He wants to come and live in you. He says: "Behold, I stand at the door and knock: if any man (and this also means boy or girl) hear My voice and open the door, I will come in to him, and will sup with him, and he with Me."

When you pray: "Give us this day our daily bread," think not merely of the bread for the body, but include also in your prayer the Bread of Life for your spiritual nourishment, and you will receive both.

"Jesus, I live to Thee,
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest."

"Living or dying, Lord
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven forever mine."

HOME EDUCATION

"The Child's First School is the Family"
Froebel

(Issued by the National Kindergarten Association, 8 West 40th Street,
New York City)

UGLY FACES
Cora M. Silvius

Daisy was naturally a very pretty little girl. She could be very sweet, too, but alas! she was not always sweet. However, being vain, she was sure she was attractive and pretty no matter what she did.

Her worst habit was making ugly faces at any one to whom she took a dislike, often at strangers. She might not like their dresses, their hats or their voices, therefore she made a grimace at them. Unfortunately she never looked in the mirror while she was doing this or she would have seen how unlovely she was at the time.

One day, however, she did learn; it was a good lesson for her. She resolved then never willingly to make an ugly face at anyone again. A new photographer came to the city. He had formed the habit of going to homes and taking pictures of the little ones while they were at play. The children did not know what he was doing until the pictures were shown to them.

Mrs. Glass, as well as several other mothers on that street, engaged him for a certain day.

Daisy was very much interested in the man who was raking the lawn free of leaves. Her father usually did that. She was curious, too, regarding the small box he had strapped to his waist. He did not tell her what was in it, though.

One very good picture of her he secured while she was intently watching a bug he pointed out to her. Another was when she put up both hands for some cookies her mother held towards her. He also caught her face when some of her little friends were passing.

One of these children he could not resist; her smile held such sweet friendliness. He was sure that Daisy would give her a sweet smile in return. Then he wondered why the other child's face fell so suddenly. A few days later he understood.

"These two pictures are lovely," commented Mrs. Glass. "They are Daisy at her best. Let me see the rest, please."

The man laid them in her lap. "I thought I was getting happy smiles," he

said. "I took them when other children smiled at her."

"Oh, Daisy, dear, how ugly!" exclaimed the Mother.

Daisy gazed at the pictures, and tears came into her eyes. "Did I ever look like that, Mother?" she cried.

Mrs. Glass nodded sadly. "Now you know, dear, how your face is when you put out your tongue at people. You know how you look when you frown. That is the face we have to look at. You smile when you look at yourself in the mirror."

"Mother," the little girl's voice was solemn. "Mother, will you put those pictures on my wall until I remember to smile all the time?"

Mrs. Glass smiled at the man. "Those were the best pictures after all," she said.

Do you know any little girl like that? If you do, tell this story and suggest that she look into a mirror when she is cross or feels like making an ugly face. I am quite sure it will cure her.

"The value of properly conducted kindergarten courses cannot be easily overstated. They uncover, stimulate and direct the play instincts of children in such a way as to arouse and sustain their interest and direct them into action, both individual and group."—Frank P. Speare, President, Northeastern University, Boston.

If the little children of your community are not receiving the benefits of the kindergarten, will you not try to arouse interest in the subject? Write to the National Kindergarten Association, 8 West Fortieth Street, New York, for information and advice. Leaflets may be obtained free of charge and posters borrowed.

Beginning With Croquet

Frances L. Garside

In this country where girls leap after tennis balls, race with boys, hike long distances, and acknowledge no masculine supremacy, croquet is a very mild sport; nice, ladylike and quite the thing for entertaining the old folks from next door, but as a means of exercise—nothing in it since the girls are not permitted to send croquet balls flying in the air and jumping for them.

But it is not so in Beirut, Syria. Miss Edith M. Gates, engaged in Health and Recreation work for the Young Women's Christian Association, spent four short weeks in Beirut, but felt that through a unique event that even in that short time she was able to awaken a new interest in girls' recreation and physical activity among Syrian and Anglo-American groups. A small group of boys had begun a study of play from its sociological aspects and spent an evening questioning her. In consequence she was invited by the American University of Beirut, an institution enrolling some 1,200 men students to speak at the Sunday forum meeting. The room overflowed itself; the topic announced was "The Value of Recreation," but her chief purpose was to show the men who so influence the lives of the women of their land the desires and rights of their sisters and daughters for fuller physical activity and play. They gave a thrilling response, some thirty-five staying for an after-meeting to ask definite questions.

THE PASTOR SAYS

By John Andrew Holmes

Man shall yet establish passenger routes between all the ports in the seven seas of space, and shall broadcast his whispers to other universes.



Bible Thought This Week

RIGHTEOUSNESS PAYS:
Better is a little with righteousness, than great revenues without right.—Proverbs 16:8.

Then all went home to repair their croquet sets!

This would not be regarded as much of a beginning in most countries, but it was a big beginning for a town in Syria. It became town gossip that the croquet sets were being repaired as a step toward greater physical activity for the women.

To a small group of women in Syria changes are coming almost as rapidly as in Turkey. Girls of the cities have bobbed their hair, are rebelling because they are not allowed to go even to social gatherings of other girls and are entering the University and preparing themselves for professional work. The younger girls, because of economic pressure, are entering factories in a country where no laws protect them from an insufficient wage and long, tedious hours of labor. The Y. W. C. A., started in the Near East in 1913, is trying to meet these girls and women as they cross the threshold into a life of greater freedom.

The conversion of the fathers and brothers to the conviction that health of women and girls depends upon outdoor sport was one step across the threshold. Though evidenced in mending a croquet set.

Mr. Thickedd: "When I read about some of these wonderful inventions in electricity it makes me think a little."

Miss Smart: "Yes, isn't it remarkable what electricity can do?"

When Noah sailed the waters blue
He had his troubles, same as you;
For forty days he drove the Ark
Before he found a place to park.

—Hardware Age.

GET GOING

The great difficulty is to get going. The secret is in the emotional desires. Let the mind dwell on the desire to see the task accomplished, and action follows. Look well to the condition under which the work is done. See that they are attractive and that eyes and body are under no strain. On the other hand, do not be too comfortable; sit up to the work and keep the mind active. Be definite and clear, let the idea be fully distinct before attempting to put it into words. Use as few words as possible, but do not obscure by omission of essentials. So phrase the thought that important and vital ideas are given prominent place. Above all, have a sense of the reality and worth of all that you do. No work is so trivial that it is not worth doing well. Little things well done lead to greater things.—Abraham Lincoln.

Family Altar Column

The Rev. Urban Clinton Gutelius

From October 8 to 14.

Practical Thought: A variety of gifts and of persons is required in building up the Church.

Memory Hymn: "How Sweet, How Heavenly Is the Sight."

Monday, October 8—A Diversity of Gifts.
Read I. Cor. 12:1-11.

In the Corinthian Church special "gifts" were both used and abused. Having recently been saved from paganism, it is not to be wondered at that the Corinthians needed correction and direction concerning their use even of good things. By "gifts" is meant special qualities of abilities given to some by the Holy Spirit in addition to the fruits of the Spirit, which all are to manifest whether they have special gifts or not. The words "the same

spirit" teach the one origin of all the gifts. It is a splendid illustration of "unity in diversity." In view of these facts there are many people who do not deplore the so-called "divisions" or denominations of the Protestant Church. Nor the great variety of doctrines and policies that characterize this branch of Christendom. Denominationalism, they say, is after all a blessing in disguise. There is much truth in this argument if it is not carried to extremes.

Prayer: Father, we thank Thee for the gifts and talents which Thou hast vouchsafed unto each one of us. May we so use and improve them as to glorify Thee. Amen.

Tuesday, October 9—The Gift of Healing.
Read Acts 5:12-16.

In yesterday's meditation we referred to "special gifts" given to some by the Holy Spirit. St. Peter must have received the gift of healing in this way at this time. The implication is that many believers were added to the Church because of the manifestation of this gift and no doubt this was true. But we are also told that "of the rest durst no man join himself to them." The inference is that the exercise of this gift repelled some as well as attracted others. Those who demand miracles today would do well to remember that the effect might be to alarm as well as to convince. The possession of the gift of healing is an awful responsibility and should be used with extreme caution and conscientiousness. Too many credulous persons are the sad victims of religious quacks and fakirs.

Prayer: We bless Thee, O Lord, that there is a balm in Gilead and that there is a Great Physician there. In Thine own wise way do Thou heal us of all our diseases. In His Name, we pray. Amen.

Wednesday, October 10—The Gift of Prophecy. Read I. Cor. 14:1-9.

What is prophecy? A prophet was one commissioned to declare the will of God, a revealer of truth; it might be of future facts, or, of the far higher truth of present facts. The idea of prophecy that St. Paul evidently had in mind here is that of teaching—teaching unto edification. This was supposed to be a more valuable gift than "tongues," which were more or less inarticulate and incoherent. By "edifications," that is, by building, the Church, "the house of the living God," was to be carefully constructed of converts as living stones brought from the quarries of the world. Does our teaching from the pulpits, in the Sunday Schools and elsewhere, edify? This is the final criterion of its nature and value.

Prayer: Dear Savior, Thou art the Chief Corner Stone of the Church. And Thou art also the Master Teacher and the Master Builder. Do Thou endow us with that gift of prophecy that edifieth, so that as we speak and teach precious souls may be brought into Thy Kingdom. Amen.

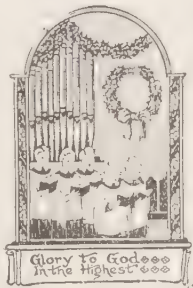
Thursday, October 11—The Gift of Wisdom. Read Prov. 3:13-23.

After you have read this passage over several times you will get a keen desire

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for Wisdom. Because you will get such a keen appreciation of its value that you will regard it as the **Summum Bonum** of life. But just what is wisdom? In another place the Bible says that "the fear of the Lord is the beginning of wisdom." By this we understand, the regard, respect and reverence that are due unto God. But what is practical wisdom? "Wisdom does not show itself so much in precept as in life—in a firmness of mind and mastery of appetite. It teaches us to do, as well as to talk; and to make our actions and words all of one color" (Seneca).

Prayer: In these days of much learning, often calculated to make us mad, do Thou, O Lord, endow and enlighten us with Thy Spirit. In order that we may be led into all Truth and made wise unto everlasting salvation. Do Thou ever be Mouth and Wisdom unto us. **Amen.**

Friday, October 12—The Gift of Faith.
Read Hebrews 11:32-40.

According to mental science faith is a function or gift of the Will. According to the Word of God faith is the gift of God. (Eph. 2:8.) Here science and religion are handmaids because both positions are correct. But back of both statements is God, the Creator of our mental and spiritual life. From our Bible Lesson today we learn that faith makes heroes of men—just ordinary men. The reason for this is that the very essence of faith consists in receiving what God has revealed. It may therefore be defined as that trust in God and in Jesus Christ that impels (yes, compels) unto loving obedience to the will of God unto all good works whether those works are hard or easy, involve comfort or suffering. Such faith produces such stuff as martyrs are made of, the kind of people we are so much in need of in the world and Church today.

Prayer:
O for a faith that will not shrink,
Tho' pressed by every foe;
That will not tremble on the brink,
Of any earthly woe.

Lord, give us such a faith as this,
And then, whate'er may come,
We'll taste, e'en here, the hallowed bliss
Of an eternal home. **Amen.**

Saturday, October 13—The Best Gift.
Read I. Cor. 13:1-13.

The best gift is divinely imparted love. It excels in value the eloquence of men and angels. It is more substantial than music. It transcends the ability to foretell the future, the capacity to understand all mysteries. It is more powerful than the faith that moves mountains. Even self-sacrificing benevolence and self-immolating service are not equal in importance to the "best gift." After indicating all this St. Paul passes Love more thoroughly through his mind, as through a prism, and reveals no less than fifteen wondrous colors of this supreme virtue. Discover these colors and adorn your life with them and you will fulfil the Royal Law of God.

Prayer: Thou, O God, art Love. And Thou hast so loved us as not even to have spared Thine only begotten Son, our Lord, Who has redeemed us and made us Thine indeed. Grant us this supreme Gift in order that we may be justified by Faith, saved by Hope and crowned with Love. **Amen.**

Sunday, October 14—The Test of the Christian. Read I John 4:7-16.

The test of a Christian is both severe and supreme. We know of nothing higher or harder: The only One who ever stood the test was Jesus Christ. To encourage us to try He said:—"Be ye perfect, even as your Father in Heaven is perfect." To help us He said: "All power is given unto Me in heaven and on earth. Go ye therefore and teach and baptize and I will be with you always, even unto the end of the world." Our only alternative is to go and to try, "believing as tho' everything depends on God and working as tho' everything depends on us." It must be a combination of faith and works.

Prayer:
Jesus, Thy boundless love to me,
No thought can reach, no tongue declare;
Unite my thankful heart to Thee,
And reign without a rival there.

Thy love in suffering be my peace,
Thy love in weakness make me strong,
And when the storms of life shall cease
Thy love shall be in heaven my song.

Amen.

Birthday Greetings

Alliene S. DeChant

Shut your eyes tight. No fair peeping until your Birthday Lady counts three in Japanese. Ich:—n:—san—. There now! Isn't it a pretty sight,—those ten hundred British school boys and girls doing Country Dances and Singing Games to the tune of a piano and two violins, before a large audience in the gardens of New College, Oxford? They are all in white, each grade wearing its colors,—feet twinkling, skirts and heavy braids flying,—the kindergarten "infants" having the best fun of all. "Gathering Peasecods," "If All the World Were Paper," "The Ribbon Dance" and "Jenny Pluck Pears" were the Country Dances I liked best. And what fun the "infants" had playing "Looby Loo" and "I Hear Thunder" and I couldn't help humming "The Mulberry Bush" with them. And at the sound of a shrill whistle, they all gathered around the musicians and sang "I'm Seventeen Come Sunday," and the North Country folk song, "De'ye Ken John Peel." And, of course, the finale was "God Save the King," England's "Star Spangled Banner" to the tune of "America,"—the thousand boys and girls grouped together, the musicians and the audience standing, too.

"Country Dances and Folk Songs" greetings to all my homeland boys and girls who like to sing the old songs and dance old-fashioned steps, with Daddy and Mother and Grandma and Grandpa looking on.

A friend went to the undertaker to order a coffin for Pat Connell. "Dear me," said the undertaker, "is poor Pat dead?" "No, he's not dead yet," the friend answered, "but he'll die tonight, for the doctor says he can't live till morning, and he knows what he gave him."

"Why did you stop singing in the choir?"

"Because one day I didn't sing and somebody asked if the organ had been fixed."—**Exchange.**

THE COLLEGEVILLE ASSEMBLY COMPLETES TWENTY YEARS

(An Appreciation)

A score of notable years were marked over against the record of the Collegeville Summer Assembly with the closing of the annual session on August 12th. With a spontaneity that was compelling, the guests present on Sunday morning decided to sponsor an effort to secure the sum of \$2,000, or \$100 for everyone of the score of years, as a partial endowment for future programs. Under the inspiration of the moment, a goodly portion of this amount was subscribed, and the fund is now in process of completion.

Seldom, if ever, during the history of the Assembly have the helpfulness and general acceptability of the program offered been so pronounced. Notable among the addresses, because of the fact that the series will soon be published in America, were the sermons by the Rev. J. R. Ackroyd, of London. His general theme was "Man's Pathway to the Cross." Dr. Frederick C. Spurr, of Birmingham, England, also set a high standard in his series of addresses on "The Science and Power of Prayer." Rev. William H. Shergold, also of London, made his second appearance at the Assembly, after an absence of two years. He again satisfied with a series of detached sermons, chosen by him as the spirit of the Assembly dictated. The representative of the American religious leaders was the Rev.

Dr. Walter L. Lingle, of Richmond, Va., President of the Presbyterian Training School for Lay Workers in that city. Dr. Lingle presented some social aspects of the teachings of Jesus, basing most of his expositions upon the Sermon on the Mount. This splendid staff of speakers alternated at the four daily meetings.

A delightful feature was the presence of the Rev. Edgar Vincent Loucks, of Dayton, O., who served as the efficient secretary of the Assembly in the early years. Mr. Loucks gave an illustrated lecture on his recent Mediterranean cruise on Saturday

evening, and also delivered the Sunday morning sermon. The speakers at both Sunday evening services were chosen from among the guests present. The music was well taken care of by the Rev. Raymond E. Wilhelm, with Miss Margaret Yost at the organ.

The fellowship was delightful; the campus was at its best; the use of the new dormitories insured every modern convenience for comfort; and Dr. Omwake and his staff of helpers outdid themselves in making "congenial Collegeville" a happy reality. —**K.**

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Nineteenth Sunday after Trinity, October 14, 1928.

Spiritual Gifts

I Corinthians 12:4-7, 31; 13:1-13.

Golden Text: Now abideth faith, hope, love, these three; and the greatest of these is love. I Cor. 13:13.

Lesson Outline: 1. The Place of Love. 2. The Power of Love. 3. The Permanence of Love.

Paul wrote his First Epistle to the Corinthians from Ephesus, in order to correct certain abuses and disorders in that struggling Christian brotherhood which he had so recently formed. Reports had reached him that filled the apostle with grief and apprehension and led him to write to his converts. Some of these letters have been lost, but from the two that have been pre-

served in the New Testament we can form an accurate notion of the conditions prevailing in Corinth.

In spite of their conversion, the old paganism of these Corinthian Christians was far from dead. Lust and avarice, pride and conceited rivalry manifested themselves in their midst. Strife marred their meetings. The young Church was rent with factions and threatened with disruption. Puffed up with knowledge, certain "spiritual gifts" were prized more highly and sought more eagerly than the great gift of the Spirit, which is love, and the humble graces of Christian character.

In the twelfth chapter, Paul answers the inquiries of the Corinthians concerning these spiritual gifts which they claimed to possess—the word of wisdom, the word of knowledge, faith, the gift of healing, the working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, the interpretation of tongues. That, surely, is a comprehensive catalogue, and some of these gifts, claimed and coveted in Corinth, have no significance today. They would not disturb the peace or destroy the unity of one of our congregations. But what Paul says concerning such gifts, whatever their nature and name, never loses its significance. It concerns every group of Christians where, inevitably, there are "diversities of gifts" and "diversities of ministrations" and "diversities of workings," and where there should be "the same Spirit," "the same Lord," and "the same God, who worketh all things in all."

Thus Paul described the variety and origin of these gifts, and their use for edification. He concludes the chapter by saying, "Love earnestly the best gifts: and yet show I unto you a more excellent way." And this "more excellent way" is then set forth in the next chapter (I Cor. 13). It is the way of love, which forms the heart of our present lesson.

Paul's psalm of love conducts us to the loftiest summit of human life. It is a literary gem unsurpassed in its beauty. It is a pearl of truth whose lustre no age can dim, no human progress destroy. Withal, it is so simple and clear that it requires no commentary, save that of the heart of mankind. Paul's epistles must be studied with patient and painstaking scholarship, and often they perplex the most learned. But his love-chapter may be read without learning and understood without exegesis.

I. The Place of Love. Paul compares love with the spiritual gifts which the Corinthians possessed in abundance. They were from God, intended for the good of the Church. Their possession and manifestation were exalted privileges, entailing corresponding obligations. But love, Paul claims, is superior and preferable to all gifts. Without love, he says, the noblest spiritual gifts are without value to men and without merit before God. Eloquence, without love, is like the harsh and strident sound of brass and cymbals. Knowledge, faith, almsgiving—they are nothing without love. Yet, all these gifts are precious. They are "the best gifts" which Paul exhorts the Corinthians to covet earnestly—better than all the harvests of money and pleasure. But, unless love energizes and controls their possessors, their use will be merely an outward display of brilliant powers, without benefit of blessing to anyone.

Paul did for human love what Jesus had done for the love of God. He made it the greatest thing in the world. Christ was not the first teacher to ascribe love to God. Others had done that. In the Old Testament God is Power and Wisdom, but He is also Love. Yet, never before or after Christ has the love of God received an appreciation and an expression like that which forms the glory and the power of the life and gospel of our Lord. There love is not one of many divine attributes, but rather the very essence of God's nature. God is

love. That is the sublimely simple summary of the gospel. Knowledge cannot penetrate more deeply into the mystery of the divine Being. Faith cannot soar higher in its adoration of the divine character. Only as we grow in love can we deepen our knowledge of God and strengthen our faith.

Similarly, Paul ascribes a unique place to human love. He enthrones it as their queen among all gifts and graces of the Christian character. The humblest Christian, possessing and exercising love, is exalted to the highest place of usefulness in the Church; while the man of brilliant endowment and great achievement, lacking love, is pronounced unprofitable. He is nothing and all he does profiteth nothing.

The significance of this eulogy of love is enhanced by the fact that it came from the pen of Paul, the champion of faith. He proclaimed faith as the power unto salvation. Faith is the keynote of his greatest epistle, and the keystone of his theology. No one exalted faith more highly than Paul. But when this peerless champion of faith compares the three Christian graces, so-called, he assigns the first place to love. Without love, faith and hope are dead.

Today, as in Corinth, there is a great wealth and variety of human endowments. The Church has room for them all; yea, she needs them all for her varied ministries. Orators, teachers, evangelists, philanthropists, enthusiasts—all have their rightful place and useful function in the Christian fellowship. But they are harmful or helpful, spurious or genuine according to the spirit in which they exercise their gifts. The supreme test of all alike is the spirit of love. The Church needs eloquent lips to proclaim the gospel. But the test of an eloquent preacher is not the number of languages he can speak, nor the fire that pulses in his words, but the love that burns in his soul like a consuming flame. Knowledge is needed. Men who can fathom the mysteries of theology have their place in the Church. But, again, the test of a theologian is not philosophical learning, controversial skill, or orthodox zeal, but the love that manifests itself in his daily life. It is the love-filled life that reveals the Father to men, and saves them from sin; not the clever tongue nor the learned head.

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II. **The Power of Love.** Paul does not define love. He describes it. The deepest and highest things in life are indefinable. Reason does not comprehend them, but the heart understands. They are known by their manifestation. Paul devotes four verses to an analysis of love that is marvelous in its perfection and simplicity. Drummond happily called it "the spectrum of love," consisting of nine elements, viz., patience, kindness, generosity, humility, courtesy, unselfishness, good temper, guilelessness, and sincerity. These are the basic qualities of love. Their mere enumeration, it would seem, should make all worthy men fall in love with love. They spell the measure of a man who is truly good—good to know and to live with.

The most striking feature of this analysis is its altogether homely and practical character. Neither metaphysics nor mysticism has the least place in it. There is a world-wide difference between the romantic sentiment of love, which poets commend in flowery phrases, and Paul's conception of it. Paul's love is a divine energy that vitalizes conduct. It glorifies the humble acts and common words of daily life. Great gifts without love are worthless. But love is never without worth. The loving heart needs neither eloquence nor knowledge, neither money nor might. It is great without gifts. It is the more excellent way in which Christ walked, and in which all His followers should strive and learn to walk daily.

III. **The Permanence of Love.** Love never faileth. Prophecies, tongues, and knowledge are transient. They are constantly passing away. Men outgrow them. The world outruns them. They are discarded as childish things. But faith, hope, and love, the Christian graces, are ageless and deathless. And love is the greatest of these. They are as virile today in the hearts of men, and as potent in shaping the highest life in the world as when Paul commended them to the Corinthians. And they will abide forever. When the knowledge of time shall have been forgotten, when tongues and prophecies shall be no more, then faith, hope and love—the greatest of all—will still be the more excellent way. The only way that leads to God and into eternal life.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

October 14th—The Christian's Duty As a
Voter. Matt. 22:15-22.

The Christian is a citizen of two worlds. His citizenship is in heaven. He forms a part of what Paul calls, "a colony of heaven." He is subject to the laws and obligations which obtain in that Kingdom. But he is no less a citizen of the country in which he lives. His citizenship is likewise on earth. Here, too, he is subject to "the powers that be." Now, there are those who do not altogether share this view. They claim that the Christian's home is in heaven and that he is merely a sojourner on earth, a pilgrim and a stranger here, and he must keep aloof from all worldly entanglements. This view of the Christian life arises from the mistaken conception that the world is in the grip of the Evil One, that the world is very wicked and that the Christian must shun and flee from it. Consequently there are some very good people who are very bad citizens, and who have no concern beyond the salvation of their own souls. Salvation for them means escape from the world and heavenly bliss after death. Naturally such people are not very much interested in the affairs of this world. They hold to a form of "other worldliness" and the sooner they are delivered from the bonds of the flesh the better satisfied they will be. They have turned their backs to the world and prefer to see it go to wreck and ruin as speedily as possible.

But there is another view which is rapidly gaining ground among Christians.

The Christian lives in this world, he is a part of it. He believes it is God's world although it is full of evil. He feels it his duty not only to save his own soul, but to save the world as well. He seeks to permeate all society, all relationships and activities of life with the spirit of Jesus Christ, and to transform this very earth into heaven, so that here and now heavenly conditions may obtain. He would not escape from the world, but live in it and with his Christian influence seek to leaven the whole lump of human society. Consequently he takes an interest in life, in all of life. He feels that life must be a unit and that not one part can be redeemed while the other parts are left to perish in iniquity.

The Christian then accepts his place in society and in the nation. He is a citizen of the State as well as a member of the Church. He receives many blessings from the States. The State safeguards him and his property with laws and affords him privileges, comforts, conveniences, which otherwise he could not enjoy. This fact enables him to develop his life, his spiritual, intellectual, social, and industrial life, which makes him a better man, more useful, more efficient. He is, therefore, debtor to the State. This debt he seeks to discharge by paying taxes and by being a loyal and obedient citizen and by promoting the welfare of the government under which he lives.

Now, here in America we enjoy the privilege and protection of a free, republican government. Here for the first time in human history the experiment of a true democracy was successfully made. The difference between an autocracy and a democracy is simply this—an autocracy exists for the sake of those who govern; a democracy for the sake of the governed. In a democracy the people rule, and they pass laws for their own welfare. In an autocracy the King governs and all the people are his subjects. They have no voice, no vote, no liberties of their own except such as are accorded to them by their ruler.

In a republic such as ours, two great principles belong to every citizen. These

are the privilege of the ballot and the freedom of speech, whether by word of mouth or by the press. I wonder whether we who live in this "land of the free and home of the brave" fully appreciate these high and heavenborn privileges. These are our inalienable rights. The citizen has rights as well as duties, and duties as well as rights. Our rights involve our duties. The Christian, therefore, should feel it his duty to exercise the right of voting. He should qualify to cast his ballot. It is one form by which he can express his claims to citizenship and whereby he can maintain and promote the principles of our government. Some folks neglect to vote because they are not sufficiently interested in good government. Through their negligence bad men get into power and the ideals of the nation are perverted. A nation's rulers in a republic always reflect the character of its citizens. If Christian people fail to vote they must suffer the consequence of bad legislation. When great issues, principles of morality, justice, law are at stake, the Christian people of the country should speak through their votes with no uncertain sound. If the Christians of this country were like-minded and if all were honest and sincere they could enthrone men of honor and dethrone every vestige of hypocrisy and graft and greed and injustice throughout the land. Not for a long time have the issues in this country been more clearly drawn than today and it behooves every Christian citizen to go to the polls on November 6th and cast their ballot in defense of those principles upon which our government rests.

Moreover it is the duty of the Christian to cast an intelligent ballot. Every voter is supposed to be able to read, and he must use a pencil, and thus be able to write. But he should know the great issues that emerge at every important election. He should not be a blind partisan, not a mere figurehead, but an intelligent voter. He should inform himself on the principles at stake. Unfortunately much of our information through the press is unreliable, colored by partisan politics. Some of our papers are subsidized and we get onesided, false and perverted views. This is deplorable. But the Christian, whether in pulpit or pew, should cry out against falsehood in every phase and form.

It is also the duty of the Christian voter to seek to correct certain evils which attend the elections themselves. One of these pertains to some of the places where elections are held. In many communities they are held in the most uninviting places, in cellars, in back kitchens, in dens. Why not utilize the public school houses for such purposes? They belong to the State, they form a part of the training for citizenship; it might save the State thousands of dollars to utilize its own buildings instead of renting inadequate quarters for such elections. Reforms might also be instituted in the matter of registration and in the form of the ballot itself and along many other lines. But none of these evils and abuses will be corrected unless Christian and high-minded citizens take the interest and pains to bring about a better condition of things.

Therefore, use this privilege of franchise without abusing it, and by vote and voice register your espousal of great and good issues and your protest against anything that would injure the government or the people of this great land.

BETHANY ORPHANS' HOME

Rev. C. H. Kehm, Supt.

The children of Bethany enjoyed a delightful and pleasant evening the other week when Miss Sadie Gabriel, of Coopersburg, Pa., came to the Home and gave us an evening program. Miss Gabriel was a teacher in Cedar Crest College and now is engaged in teaching elocution in a school

in Ohio. We certainly appreciate her coming to the Home, and the children were not only entertained, but benefitted with her readings. The question of entertaining the children at Bethany is one of the things that gives us some concern. We feel that this matter should have some consideration. But how, and in what form, is the question.

Some weeks ago the management of the motion picture house in Robesonia invited the larger boys and girls down to see a picture. It was a good funny picture, Charlie Chaplin in "The Circus," and the friends of the children can just imagine the good time this bunch of 150 youngsters had.

There are many fine instructive, entertaining pictures we can get. These would be wholesome and beneficial for the family. We have, as you know, a splendid auditorium where we can assemble the whole family at one time to enjoy anything we may have for them. What we need is a lantern and since we can get the films we can have entertainments right here at Home.

Then, too, I know there are a number of friends of Bethany who entertain by reading and singing. We would only be too happy to have them come and give us an evening program and I am sure they would be well repaid for their kindness when they experience the joy and happiness they would bring to these young people.

The other Sunday morning an elder of one of our Churches came to worship with us. After the service he said, "I certainly had a delightful morning. It was an inspiration to worship with the Bethany Family. More Church people should take the opportunity and experience what I have experienced this morning." This certainly sounds fine for our Sunday morning Church worship.

THE MOVING PICTURE MENACE

(Continued from page 2)

measure for the alarming increase in juvenile crime."

I went to see Pola Negri sometime ago in "The Flower of the Night," and I noticed three young boys who sat near me, of about 11, 9 and 13 years of age. "Now he is going to pull his revolver," said one of them to the other two. But "he" did not shoot that time! And so a little later on, another whispered, "Do you think he'll shoot this time?" There were two or three fatal shootings in the picture, and one gruesome hanging, and the three boys were particularly interested in those particular parts. The older boy had evidently brought the other two to see them! So lawless gunplay and murder were becoming a constituent part of those boys' thoughts and ideas. A young frequenter of the Lancaster movies who became especially interested in the gunplay and underworld burglary pictures, broke into the choir-room of one of the Lancaster Churches and stole a new \$50 overcoat and a gold watch. It was not difficult to see where his education in crime had originated. He came from a show in a certain moving picture theatre, and went back to it again after his theft.

Here are two recent descriptions of crime films in a Moving Picture Review: **"Cheating Cheaters."** "A crook picture in which one set of crooks attempts to outwit another for possession of a collection of jewels and are themselves outwitted by a woman detective. One of the sort of films likely to put undesirable ideas into the heads of imitative children." The pocket-picking scene especially interested two poorly dressed young boys, who sat in front of me at this picture.

"City Gone Wild." "An underworld story. A man who is first a defense lawyer for crooks, and later is appointed prosecuting attorney, allows himself to be misjudged by his girls because her pa is the man higher up who directs the gangsters and lives by their dishonest earnings. These pictures are almost in the nature of training schools for crimes of all sorts, thieving, gun-play, safe-cracking, pocket-picking and the like. Defeating the law is quite laudable if one can get away with it."

The number of such descriptions might be multiplied many times over, of gangsters and apaches and underworld habitues, and of their doings, in which shooting and killing and stealing and murder become commonplace; and while we would not criticize all shooting and killing and stealing in the movies by any means, this mass of underworld stuff for sensation's sake is inexhaustible, harmful and demoralizing. "Crook pictures," said one of the film trade magazines sometime ago, "seem to be in demand, or at least producers are thinking that way and looking for such material. So if you have one up your sleeve, dig it out. Female crook stories also wanted."

That the movies are of no help to Prohibition, in spite of the moving picture men's promise to ban all "unnecessary" drinking scenes and all careless anti-Prohibition propaganda, need hardly be stated. Drinking is constant and everywhere in them. My attention has lately been called, for example, to the film, "The Prince of Head Waiters," in one of the scenes of which the drinking of college boys is portrayed, and the coat of one of them is conspicuously displayed with rows of pockets filled with bottles of liquor;—while in "The Isle of Forgotten Women" there are scenes which advertise a certain well-known brand of gin and show a man in delirium tremens, and still another being bribed with a case of liquor, besides much obscene dancing; and in "Wine" the story consists chiefly of a series of wild and wet parties participated in by the flapper heroine and her play-mates;—and so on indefinitely. Wine and cocktails abound in the movies as though no Prohibition Amendment had ever been passed, and the mockery of the law is constant where so much might be done to uphold it.

When "Headline Vaudeville Monologist" Senator Ford, for instance, speaks on the Vitaphone in the movies, he declares concerning Prohibition that "Of course it was possible only as a war measure," and he tells the story of how Abraham Lincoln, when complained to about Grant's drinking too much, asked what brand of liquor he drank, and advised the complainants to go and do the same. And he ends his speech

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by saying that "Washington must have had a bottle before he crossed the Delaware, for no man who hadn't had a drink, would stand up in a boat."

(To be continued)

HOOD'S OPENING

Orientation exercises, or "freshman week," as it is called, were held at Hood on Sept. 17-19, and the formal opening or the 36th year of the college occurred on the evening of the 20th. One of the largest freshman classes, 183 in number, and apparently one of the best prepared, was duly initiated into Hood's customs and traditions, and introduced to her various organizations under the direction of members of the faculty and older students acting as "big sisters."

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JOSEPH H. APPLE, LL. D., President

Kieffer, President Apple welcomed students and faculty to the opening of Hood's 36th year, and described the various improvements made in building and upon the campus during the summer. He then introduced Dr. Ernst Feise, head of the department of German of Johns Hopkins University, who delivered a delightful and scholarly address on "Goethe, the Message of His Life." The address was well suited to the occasion and concluded as follows:

"The goal of humanistic education is to build in our minds a broader basis of understanding for our tasks and duties toward the world. Technical skill and common sense may make our hands and brains efficient, but they will never crown our daily toil with the serene eagerness and reverent courage of The Maid of Alumnae Hall and her simple 'Here am I, send me' or of the aged poet and sage whose epigram may be a fitting godspeed to those young neophytes of the class graduating in the year of 1932, the centenary of Goethe's death:

"Spacious world and life increasing,
Honest effort, never ceasing,
Ever searching, ever grounding,
Never ending, often rounding,
Guarding well the ancient treasure,
Welcoming the new with pleasure,
Pure of purpose, happy-hearted,
Well—we get our journey started!"

Following the exercises the faculty withdrew to Strawn Cottage, where an informal reception to Dr. and Mrs. Feise was held.

On Friday the regular schedule was put into operation. On Saturday evening the Y. W. C. A. held a reception to the new students in the "Y" Hut, where refreshments were served, after which the entire group retired to Brodbeck Hall, where the three revised films of Hood were shown, accompanied by the singing of college songs under the direction of the song leader. On Sunday afternoon President and Mrs. Apple received the freshmen and all new students at their home from two to four, and Professor Wade gave an organ recital in the chapel from four to five. By Monday morning all initiations and introductions being completed, regular class work was begun, and the 36th year was under way under most favorable circumstances.

Just ahead are the Braddock picnic on Sept. 29 and Campus Day on Oct. 13. Preparations have already begun for these events, and for the entertainment of Potomac Synod on the afternoon and evening of Oct. 25.

The enrollment of regular students begins in advance of last year's total and gives every evidence of both efficiency and stability.

The improvements include the refreshing of Brodbeck Hall, the gift of a new lantern for the chapel, a new concrete walk in front of the campus, a third concrete tennis court, making with the nine clay courts, a total of twelve. A new fountain was placed upon the campus by the Class of 1915 as a memorial to two of their deceased members.

Members of the faculty returned promptly, with two exceptions, detained on account of illness. Dean Lovejoy returned from Europe in time for the opening, but was stricken with typhoid fever just before the opening and will be required to spend several weeks in the Frederick Hospital. Her place is being taken by Miss Stoughton as Acting Dean, and her work by other members of the faculty.

FRANKLIN AND MARSHALL HAS LARGEST ENROLLMENT IN ITS HISTORY—CHANGES IN THE FACULTY

Franklin and Marshall College, Lancaster, Pa., began its 142nd year, Sept. 20, with an opening session at 9.00 A. M. in

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CATALOGUE AND VIEW BOOKLET ON APPLICATION

Hensel Hall. President Henry H. Apple, LL.D., addressed nearly seven hundred students, together with alumni and friends, on the subject: "Why Go to College."

Changes in the faculty, which now numbers 43, include the following additions: John B. Noss, '16, Ph.D. (Edinburgh), assistant professor of philosophy; Jerry A. Neprash, A. M. (Columbia), assistant professor of sociology; Harold Fischer, A. M. (Ohio State University), instructor in economics and business administration; Frederic S. Klein, '23, A. M. (Columbia) instructor in English; W. G. Hutchinson, A. M., (Brown University), instructor in biology and chemistry; W. T. Emery, A. M. (Cornell), instructor in German; Edward Hubler, A. M. (Wesleyan), instructor in English.

Professor Neprash takes the place made vacant by the death of Dr. A. V. Hiester, and Mr. Hubler assumes the position formerly held by Mr. Barrows Dunham, who is taking graduate work at Princeton University.

The freshmen were received by a special committee of the College Y. M. C. A., and meetings were held for them Monday, Tuesday and Wednesday, acquainting them with the history, traditions and work of the college.

The fraternity rushing season began on the opening day, to last until October 4, when the fraternities will formally invite new members.

Dr. and Mrs. Apple gave a reception to the members of the faculty and their wives

on Friday evening, at their home on the campus.

In his opening address, President Apple, speaking on "Why Go To College," referred to the growth of the institution in the past 19 years, the period of his presidency, from 187 students to about 700, with an increase of instructors from 13 to 43, endowment from \$170,000 to \$1,000,000, annual budget expense from \$35,000 to \$220,000, and with improvements in buildings and grounds to the amount of \$1,397,000. He called attention especially to the new building soon to be erected at a cost of \$200,000, the Fackenthal Laboratories, Provided by the generosity of Dr. B. F. Fackenthal, Jr., Riegelsville, Pa., President of the Board of Trustees. This is the larg-

est single gift to education or any case in the history of the Reformed Church.

He mentioned several reasons why six times as many students attend college as did thirty years ago,—first, the popularity of education; second, the prosperity of the country; third, the development of secondary education. Dr. Apple insisted that a student gets out of college what he puts into it, in effort and co-operation with the faculty and his fellows. In this sense, every college student is self-educated.

Students were urged to develop an independent personality, learning loyalty to code, family, friends, country, and religion; concentration, in habits of study; and character in generosity of spirit; nobility of ideals, and the practical spirit of love.

News of the Week

Mrs. H. W. Elson

President and Mrs. Coolidge left Washington Sept. 19 for their home in Northampton, Mass., and also the birthplace of Mr. Coolidge at Plymouth, Vt. The trip was made to register at Northampton so that they can vote in the November election, and visit Mrs. Coolidge's mother, who has been ill in a hospital for more than a year. In addition to visiting Plymouth they traversed the sections of Vermont which were devastated by flood last year and inspected the reconstruction work that has been in progress. Mrs. Coolidge will remain a few weeks with her mother. The President returned to Washington Sept. 22.

A large delegation of the Paris Post of the American Legion sailed for the United States Sept. 19 to attend the annual convention of the Legion at San Antonio, Texas. Also on board was the Legion's French guest of honor this year, Georges Scapini, blind member of the French Chamber of Deputies and President of the French Blind Veterans' Association. Although the immediate object of M. Scapini's visit is to attend the convention, his secondary object is to combat anti-French propaganda in the United States and to tell the American people that France is anxious for their good-will.

About 30,000 persons have been forced to abandon their homes temporarily in Porto Alegre, Brazil, because of the overflowing of the River Guahyba, which was 6 feet above normal.

The Portuguese Republic, which has been in existence since 1910, faces a serious test in the enforcement of a new law effective Oct. 1, that all must wear shoes. The barefoot custom is very universal in that country.

About 3,000,000 persons, including half a million skilled industrial workmen, are unemployed in Russia, according to reports from Moscow, and a further increase is inevitable after the conclusion of harvesting.

Colonel Wm. C. Beecher, last surviving son of the Rev. Henry Ward Beecher, famous pastor of Plymouth Church, Brooklyn, died Sept. 18 at Whitefield, N. H., at the age of 79.

Backed by Henry Ford and a group of Philadelphia and Detroit bankers, an airport representing an investment of \$1,000,000 to \$1,500,000 is to be established on a 140-acre tract in South Philadelphia to serve as the Eastern terminus for the proposed cross-country air line of the Ford Motor Company aeronautic division. The Philadelphia Air Terminal, Inc., is the name taken by the financial backers.

Archer M. Huntington has donated \$100,000 for the development of American sculpture. The gift is given to the National Sculpture Society for the arrangement of the largest exhibition of sculpture ever

held in this country. The Society is making plans for the showing of sculpture, which is to be opened in the California Palace of the Legion of Honor, in San Francisco, on April 1.

Premier Mussolini will present to parliament a bill which will be approved before the dissolution of the Chamber in December and which will elevate the Fascist Grand Council to the dignity of an organ of State. This Council will name Mussolini's successor when his post becomes vacant, thus perpetuating the Fascist regime.

Immigration to Canada from the United States for the first four months of the Dominion Government's current fiscal, from April 1 to July 31, totalled 12,387, compared with 9,764 in the corresponding period last year, according to figures given out by the Government at Ottawa.

Another sign that Germany's financial and commercial situation is improving is discerned in the announcement that the Berlin Municipal Government intends to erect a central market hall which will be among the largest in the world, costing \$9,500,000. It will cover forty-eight acres. Other important plans are the erection of a number of skyscrapers which will be the first tall buildings in the German capital.

Automobile production by the factories in the United States in August surpassed all records, with a total output of 458,429 machines, according to a report by the Department of Commerce—this is the largest in history for any one month.

Captain Kurt Grahm, commander of the North German liner Stuttgart, died suddenly on the bridge of the liner Sept. 21. Captain Grahm is the third commanding officer of a transatlantic liner to die while on duty in the past few months.

American exports for the first six months of the year totaled \$2,377,533,000, or more than in any full year prior to the World War, according to a recent bulletin report. The total was \$11,000,000 greater than in the same period last year.

The number of institutions for the higher education of the negro race in the United States more than doubled and enrollments have increased six-fold during the last ten years, according to a report issued by the United States Bureau of Education.

The recent reorganization of government by the Nationalists in China is seen as a blow to the Reds. It is regarded as ending Soviet ties.

John Q. Tilson, of New Haven, Conn., has been unanimously nominated to serve his 11th term as Representative in Congress from the Third Connecticut district.

Colonel Charles A. Lindbergh will be a speaker at the First National Aeronautical

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Safety Conference to be held under the direction of Harry F. Guggenheim Fund for the Promotion of Aeronautics, on Oct. 4 and 5. The conference will be at the Hotel Pennsylvania, New York City.

The rights of the United States as to important approaches to the projected interoceanic canal through Nicaragua have been clarified by a treaty negotiated between Nicaragua and Colombia and a subsequent exchange of notes between Colombia and the United States.

The American Red Cross will require a minimum of \$5,000,000 to provide relief for those who have suffered in the West Indies hurricane in Porto Rico, the Virgin Islands and the State of Florida, according to an announcement Sept. 21 by Judge John Barton Payne, Chairman of the Red Cross.

At the present rate of increase in the diamond production of Belgian Congo, the South African diamond fields may soon lose their monopoly of the world market. The Belgian Congo, has become since the war, a serious competitor.

A 5-year study of the cost of medical care and the means available for bringing adequate scientific medical care to people in all parts of the country and of all stations in life has been undertaken by a large committee representative of the many interests involved. Dr. Ray Lyman Wilbur, a doctor of medicine and President of Stanford University, is Chairman.

Maine and New Jersey have recently returned battle flags their soldiers captured from the Confederacy. Their example may soon be followed by other Northern States.

Porto Rico faces an epidemic of the flu. 15,000 persons are ill of the disease while 5,000 more have other diseases. A campaign by the Red Cross has been started to check malaria.

From 80 to 200 persons were trampled and injured in a panic that resulted when the Novsdades Theatre, the largest and most popular theatre in Madrid (Spain), was completely destroyed by fire Sept. 23.

Premier Venizelos and Premier Mussolini signed a treaty of friendship and conciliation between Greece and Italy Sept. 23 at Rome.

It is said that Great Britain has decided not to oppose further the French key position on land disarmament. The British diplomats will no longer fight against trained reserves, which the Continental nations, led by France, have refused to agree to limit.

German reactionaries have begun a campaign against the present form of Government by demanding a popular referendum which, if they were successful in the vote, would set aside the parliamentary system and bring back the monarchy in one form or another.

Woman's Missionary Society News

Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

The W. M. S. of Pittsburgh Synod will convene for the 42nd annual meeting Thursday and Friday, Oct. 4 and 5. The sessions will be held in the First Church, Greensburg, Rev. L. E. Bair, pastor. Congregations have been asked to send one delegate from each society of the W. M. S., together with representatives from the G. M. G. and Mission Band. Delegates desiring entertainment will notify Mrs. J. H.

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Bortz, 215 Westminster Ave., Greensburg, Pa. The Education Fund of the organization is without an applicant to receive the benefits this year. The interest of this fund is set apart for the tuition of any worthy and acceptable young woman who will take training along the line of Christian work such as deaconess or pastor's assistant. Mrs. H. D. Hershey, Irwin, Pa., is chairman of the committee, to whom anyone interested should make application.
—Mrs. Maud B. Trescher, Cor. Sec'y.

Standing out in rather bold type was this headline in a recent issue of a Pottstown newspaper: "St. Vincent Mission Society to Fly to Budget Land." The article explained in detail the preparations that had been arranged for this trip, under whose direction the journey would be made, from what place they would start, etc. All in all this notice was an interesting bit of publicity.

At the meeting announced by the headlines mentioned above, Miss Carrie M. Kerschner was made a Life Member of the W. M. S. G. S., by her father and mother, the Rev. and Mrs. J. G. Kerschner, Spring City, Pa.

The Annual Fall Institute of East Susquehanna Classical W. M. S., will be held at Hickory Corners, Pa., Oct. 16, 1928. The first session will be held at 1.30 P. M., and the evening session at 7 P. M. Executive Committee meeting at 11 A. M. Miss Carrie M. Kerschner and Mrs. Edwin Beck will be the speakers. Instructions for delegates—Train (Pennsylvania Railroad) leaves Sunbury at 9.45 A. M., arriving at Dalmatia at 10.20. Return—Train leaves

Dalmatia at 8.42 P. M., arriving in Sunbury at 9.08, connecting with trains for Shamokin and Catawissa. Local societies are requested to send delegates and are urged to make this Institute one of the best ever held.

—Mrs. A. Levan Zechman, Cor. Sec'y.

OBITUARY

MRS. ANNIE BELLE BUTZ

Mrs. Annie Bell Butz, wife of Mr. J. S. Butz, of Newport, Perry Co., Pa., departed this life on Sept. 12. The daughter of the late James B. and Catherine (Smith) Leiby, she was born 67 years ago in Newport. Graduating in 1880 from the Allentown College for Women, now Cedar Crest College, Mrs. Butz spent almost her entire life in business. As a young girl she was employed in her father's store and after her marriage she was associated with her husband in the Butz store, where she made many friends to whom she endeared herself by her true worth. She was a woman of culture and kindness and possessed qualities of benevolence and hospitality which were outstanding and impressed all her friends. So marked was her consideration for others in the spirit of true Christianity that her life was held up in eloquent tribute by her pastor as an example of true womanhood and motherhood.

In addition to her husband, she is survived by three sons: James Leiby Butz, of Bloomfield; Jesse Eugene Butz, of Phila., and Edgar Smith Butz, at home. Three brothers residing in Newport also survive, namely, John S. Leiby, J. Edgar Leiby and William Leiby. Funeral services were held from her late home on Sept. 15, with her pastor, Rev. U. O. H. Kerschner, officiating. Interment was made in the Newport Cemetery. Mrs. Butz was a life-long member of the Reformed Church and was always keenly interested in its welfare.

ELDER W. W. DEICHMAN

Mr. Wm. W. Deichman, a well-known elder of the Pittsburgh Synod, entered into rest Sept. 13 in Waynesboro, Pa. The son of Abraham Deichman, M. D., he was born July 8, 1849, in Saegertown, Pa., where he lived until a few years ago, when impaired health made it necessary for him to spend the winters in Florida. His summers were then spent in Waynesboro that he might be near his invalid son, Mark, and family, who resided at Highfield, Md. For years this son, a fine promising young man, suffered from the effects of poison gas received in the World War and from which he died Feb. 6, 1926.

From the days of his youth Elder Deichman was a communicant member of the Reformed Church in Sagertown. For the greater part of three decades he was an elder in that Church and in many ways one of its best supporters. Being a sincere Christian, having pleasing manners and a winsome personality, he taught a class in Sunday School and served as usher in the Church very acceptably. For many years he was also treasurer. He was a regular reader of "The Reformed Church Messenger," and was interested in the Church at large. Frequently he was delegate elder to Classis, and to the knowledge of the writer, 16 times to Pittsburgh Synod, and probably oftener. Twice he was a delegate to General Synod. He was, for a time, a director of St. Paul's Orphans' Home.

For many years Brother Deichman was engaged in the banking business. A man of integrity and good judgment, he was a leading and useful citizen in the community. Congenial, humorous and a good conversationalist, he was a delightful companion and a warm, true friend. He was

an exceptionally good husband and father. His wife preceded him to the world beyond, having died Feb. 23, 1922. He is survived by two daughters, Misses Margaret and Anna; one son, George; two grandchildren, two sisters and a brother.

A brief service was conducted by Rev. Victor H. Jones in Waynesboro. At Saegertown the service was conducted Sept. 17 by Drs. A. S. Glessner and A. M. Keifer, and the pastor of Mercy Church, Rev. D. J. W. Noll. Well deserved tributes were paid to our good departed friend and brother, who lived and died in the Lord. —J. L. B.

CARRIE GARECHT BRENDLE

Mrs. Carrie Garecht Brendle, wife of the Rev. D. D. Brendle, pastor of the Swatara Charge, died at Jonestown, Pa., on September 7, 1928, after a long illness. Mrs. Brendle was born May 20, 1885, in the city of Lancaster, Pa., the daughter of John A. Bausman and his wife, Cecelia Garecht. Her father and mother represent two old and noted families in Lancaster history. She was the youngest of five children. Her education was secured in the public schools of her city and at the Millersville State Normal School, from which she was graduated in 1906. The following year she taught school at Landisville, Lancaster County.

On June 26, 1907, she was united in marriage to D. D. Brendle, who had been graduated the preceding month from the Eastern Theological Seminary. Together they went to their first charge, Shoop's, Lancaster Classis, located near Harrisburg. After a pastorate here of three years, they moved to Wentz Charge, at Worcester, Montgomery County, Goshenhoppen Classis. A long pastorate here followed, lasting for seventeen years. In August, 1927, they moved to Jonestown.

Mrs. Brendle besides having a good education, had a fine natural intelligence. She shared closely in her husband's ministry both in interest and council. Her manner and lovely personality endeared her to the people of each charge in which she lived. Though she was permitted but a few months of health after moving to Jonestown, she was already well beloved by the folks of the charge and community, and had made a deep impression upon them. In addition to her husband, she is survived by one son, John, who is a junior at Franklin and Marshall College.

The funeral services were held in the parsonage at Jonestown Monday afternoon, September 10, and were conducted by the Rev. Edgar F. Hoffmeier, D. D., pastor of St. John's Church, Lebanon, a college mate of Mr. Brendle. The pall-bearers were members of the consistory of the Jonestown congregation. The service was simple in character, being composed largely of the reading of selections of Scripture and poetry of Mrs. Brendle's own choice. The interment was in the cemetery at Schaeffers-town, the home place of Mr. Brendle.

A wealth of sympathy goes out to Mr. Brendle and his son and sincere prayers that God will open to them a way of comfort and peace in their great sorrow.

—E. F. H.

MRS. HENRY F. KEENER

Mrs. Julia E. Keener, widow of the late Rev. Henry F. Keener, entered her eternal rest September 5, 1928, at her home in Latrobe, Pa. Mrs. Keener, who with her husband, enjoyed the love and esteem of different charges in the Reformed Church, in Pittsburgh Synod, served by her husband, was a woman of high ideals and noble character. We think of her as one of our faithful members, who has gone to her reward and of whom no eulogy could speak more than her Christian life.

Her body was laid to rest in Unity Cemetery, Latrobe, Pa., with services conducted by her pastor, Rev. Ralph E. Hartman.